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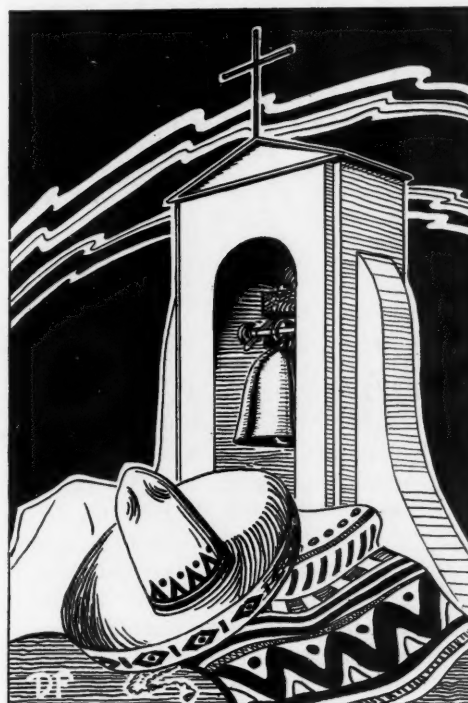
America

Program for Latin America

by Eugene K. Culbane

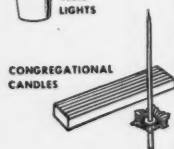
Reflections on Union Leadership

by Charles W. Anrod



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America

National Catholic Weekly Review

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Correspondence

Clarification

EDITOR: The editorial in your Sept. 21 issue, entitled "Mob Law in Arkansas," is an excellent one. In view of what has happened since, it is also very timely.

In the interest of accuracy, I wish to point out that only the last sentence in the opinion of the Supreme Court, quoted from *In Re Neagle*, is the original opinion of the Court in that case. The remainder of the quotation came from the Court's opinion in *Ex Parte Siebold*, 100 U. S. 371. The judge who delivered the majority opinion in the Neagle case quoted with approval that part of the opinion of Mr. Justice Bradley in the Siebold case.

HOWARD M. WOODS

Rochester, N. Y.

EDITOR: I liked your editorial "Mob Law in Arkansas." I spent four years in the Women's Army Corps, and some of the nicest people I knew were colored girls from the South.

I believe that if the children in the South were to go to school together and got to know one another, they would make our future generation one of the best the country ever had.

JEANETTE L. LO BUE

Fort Leonard Wood, Mo.

Thorny Progress

EDITOR: I read your comment "The Thorn That Came Out" (9/28, p. 663) with interest. But I have an additional proposal. Why not make real progress, and distinguish the "th" in *thin* or *warmth* (voiceless) from the "th" of *the* or *that* (voiced) by using the two characters—*thorn* and *edh*—that Old English had? Their use would have saved 19 strokes in this letter alone.

JOSEPH LIENHARD

New York, N. Y.

Sodality and Apostolate

EDITOR: Donald J. Thorman's "The Apostolate of the Layman" (AM. 10/5) in many respects is deserving of praise. Yet, his triple division of the lay apostolate "as recent Popes seem to visualize it" is confused and is certain to raise serious objections from some Catholic Action groups.

For example, he seems to exclude the Sodality from those organizations which form lay apostles for work in the temporal

order. The history and structure of the Sodality, as well as some thirty documents of as recent a Pope as Pius XII, emphasize the fact that the Sodality is fully equipped to provide the layman with the spiritual and intellectual training for such work.

That the Sodality movement in the past has often failed in its high purpose is no doubt true. But, with the encouragement of Pius XII, it is fast becoming again one of the most important means of training lay apostles for the temporal order and the social apostolate.

ROBERT J. ROTH, S.J.

Moderator, Fordham College Sodality
Bronx, N. Y.

Segregated Jesuits?

EDITOR: I have just finished reading your editorial on David Lawrence (10/5). On the subject of integration and segregation, it seems to me the Society of Jesus has a lot of integrating and desegregating to do.

A Jesuit community is segregated, both in dining and recreation rooms. Priest sits with priests, scholastic with scholastics, brother with brothers. Isn't this segregation?

JAY P. FITZ

Washington, D.C.

[True, Jesuits voluntarily embrace a way of life which, according to Rule, distinguishes between priest, scholastic (student preparing for the priesthood) and coadjutor brother. Canon law and that of the Society prescribe this. In freely electing to live under this law, a man can truthfully say that he has been deprived of none of his rights.

The same cannot be said by Negroes who suffer under the system of racial segregation in tax-supported schools or colleges. The law of the land has bidden us end such segregation "with all deliberate speed."

Our correspondent might also reflect on accepted academic practice in secular as well as Catholic universities and colleges. We are not surprised when we find that faculty members have places at table separate from those of students or that they recreate in separate halls. This is not segregation. Nor do Jesuits practice segregation if they follow these same practices. EDITOR]

Loyola University Press, 3445 North Ashland Avenue, Chicago 13

Still, stone lips
that can't be silenced

For a few, to write is an untrained skill;
for most of us—for your daughter, your son—tools,
talent, and training must combine before we
are truly vocal (for Christ, our country, ourselves).

* The best of tools are not out of reach:
Writing, 5 textbooks (\$2.40 each). Inquire—why not?

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Current Comment

Sputnik's Wake

There can be no doubt about it, this speeding little Sputnik the Russians launched Oct. 4 has jarred us all—diplomats, educators, scientists and plain everyday citizens alike. On all sides we hear it said that a deathblow has been aimed at our national complacency. Everyone is suddenly saying the same thing: Democrats tell Republicans, scientists tell educators, citizens tell their Congressmen: "Do something!" The danger is not that nothing will be done, but that we may now go on aimlessly doing the wrong things or trying to do the right things the wrong way.

We have indeed been shocked into an intense realization that the earth is frightfully small. Inflatable globes (about Sputnik's size) adorn shop windows; telescopes are advertised at \$49.95. We are globe-conscious as well as space-conscious.

While the excitement lasts, it may be a good idea to ask ourselves how much we know about this diminished earth of ours. Specifically, how much do we know about the vast land masses of Asia? Here is a question that needs answering by all our schools and colleges.

... Asia Ignota

To get some idea of how ignorant we are about the immense world on the other side of the globe, a person might profitably read Harold R. Isaacs' article, "Scratches on Our Minds," in the *Public Opinion Quarterly*, Spring, 1956, pp. 198ff. Intensive interviews with 181 individuals in key spots (universities, government, church-missionary groups, press-radio-TV, public education and public opinion organizations) unearthed some important conclusions.

A great many interviewees, says the report, share "from the days of childhood and youth an aggravated condition of ignorance about Asia." Fifty of them said they could recall nothing specific at all that had ever touched on Asia at any time in all the years of

their schooling. So far as learning about Asia is concerned, the maps and plates in the *National Geographic* accounted for more knowledge and sharper impressions than school or college.

Catholic educators will want to study in detail this provocative little report. Our Catholic faith, our catholic concern for all men everywhere, our far-flung missionary efforts—let alone the urgencies of today's world—demand that we find more place for Asian studies at every level.

Canadian-U. S. Handshake

As regards publicity, the important U. S.-Canadian cabinet-level economic conference that ended on Oct. 8 in Washington got a bad break. The Canadian public was distracted at the time by the approaching visit of Queen Elizabeth; and most Americans, especially those residing in Milwaukee and its environs, were wholly engrossed in the World Series.

Those of our readers who may have missed the news of the Washington conference will be reassured to learn that it cleared the air of some disturbing charges and suspicions. It is too much to expect, of course, that the flow of criticism back and forth across the border will in the wake of the conference completely dry up. Even good friends can at times have their honest differences. The important consideration is that these differences must not be allowed to fester by neglect and thus lead to bitterness and recrimination.

For this reason the Washington conference was more significant than the stingy news coverage seemed to suggest. The U. S. delegation promised that in reducing our wheat surplus we would cease resorting to barter deals abroad. These deals had angered Canadian farmers, who charged that we were cutting into their traditional markets. We also agreed that our tariffs, especially on lead and zinc, would abide by the rules of the General Agreement on Tariffs and Trade (Gatt).

In return, the Canadians assured our

delegation that talk of diverting 15 per cent of their trade from the U. S. to the British Commonwealth was not to be taken too literally. Both groups agreed that U. S. investment in Canada was desirable, but that U. S. companies ought to cultivate better relations with Canadians. They also pledged continued support of Gatt. All in all, the conference appears to have been a grand success.

Visit of a Queen

Americans gave the Queen of Canada an enthusiastic welcome on the occasion of her brief visit to the United States. We may in the past have had our difficulties with another country over which Elizabeth II also reigns; but few now are exercised over what Sherlock Holmes aptly termed "the folly of a monarch and the blundering of a Minister in far-gone years." We were happy to greet the sovereign of a neighboring and friendly country with which we share much more than a common frontier.

The poet or the mystic might read much symbolism into the meeting in Washington between the Queen and the President. Elizabeth was hailed in Canada as Queen and as a matter of course referred to its Government as "My Ministers." Dwight D. Eisenhower is addressed as "Mr. President" and addresses the American people as "my fellow citizens." Yet to him is committed the tremendous executive power of the United States; he has the power, one might say, and the Queen has the glory.

But neither Queen nor President values either power or glory except as a means better to serve the peoples over whom they are set. In such a spirit is rooted the strength of her Monarchy and of our Union.

Nerves in the Middle East

The new crisis in the Middle East has developed into a real war of nerves. On Oct. 10 the State Department matched Nikita Khrushchev's previous day's warning to Turkey with a warning of its own. In an interview with New York Times correspondent James Reston, the Communist party boss had shaken a big finger at our Nato ally, who has expressed intense concern over

the pro-Soviet trend in Syria. Turkey, Mr. Khrushchev predicted, would not last a single day in a Middle-East war. To this the State Department replied:

Mr. Khrushchev is himself reported to have observed that it is dangerous in these times to assume that hostilities once begun will remain confined to a particular locality. That truth should be prayerfully and constantly contemplated by every responsible official of every country.

In short, if Khrushchev wants war with Turkey, he will have to take on the United States as well.

Assuredly Khrushchev does not want war at this stage of the game in the Middle East. Soviet policy, with help from the peculiar psychology of the Arabs, is working out too well there. With a little Soviet patience, the whole area may simply drop into the Kremlin's lap within a few years. And Khrushchev must know it.

Current developments are gnawing away at American policy for the Middle East. Today not one of the presumably pro-Western Arab nations is willing to reiterate publicly the adherence it gave the Eisenhower Doctrine a few months ago. Why? Because they know that U. S. intervention under the Doctrine would be aimed at reversing the course of events in Syria. Other Arab nations may disapprove of Syria's flirtation with the Reds, but their sense of Arab brotherhood doesn't allow them to say so in voices that can be heard by outsiders.

Have we underestimated the force of Arab unity? Do we understand how that force is weighted against us? If we are not to surrender the Middle East to Russian domination, we have got to face those questions and find solutions to the problems they raise.

United Nations Week

It is appropriate, during United Nations Week (Oct. 20-26), to point out the growing cooperation of representative Catholic personalities and organizations with this and other world bodies. This trend gives little support to those Catholics who brand the United Nations and similar institutions as basically perverse and unworthy of Christian backing.

During the recent World Congress on

the Lay Apostolate considerable attention was given to the responsibilities of the laity on the world level. These discussions touched primarily on specifically religious activity by the laity. But they also included the relationship of international lay organizations with such neutral organs as the United Nations and Unesco. Many of the Catholic organizations represented at the congress enjoy official consultative status at the United Nations. These include Pax Romana, the Young Christian Workers and the International Union of the Catholic Press, as well as several women's organizations. Their representation at the United Nations indicates their affirmative interest in its aims and methods.

It is significant that Vittorino Veronese, secretary general of the Permanent Committee for the recent International Congress of the Lay Apostolate, is chairman of the executive board of Unesco. A personality of his standing would not take such a position if Unesco were all that its detractors say of it. It might be added that Rudolf Salat has recently taken a high executive post in the Unesco secretariat. Dr. Salat has long been active in German Catholic cultural circles. Catholics in this country who downgrade the United Nations and Unesco are apparently out of touch with the attitude of their fellow Catholics elsewhere in the world.

Semi-Literate World

Results of a world survey of illiteracy have just been published by the UN Educational, Scientific and Cultural Organization. Entitled *World Illiteracy at Mid-Century*, it deals with conditions in 65 countries.

Some 44 per cent of people over 15 years old, or a world total of 700 million, the survey revealed, are illiterate. The lowest illiteracy rates (1 to 2 per cent) are found in European countries like Germany, Britain, Ireland, Denmark, etc. The highest are India (80 to 85 per cent) and Afghanistan, Saudi Arabia, Yemen (95 to 99 per cent). The United States has an illiteracy rate of 2.5 per cent; Soviet Russia, 2.5 to 5 per cent.

Just as important as whether people can read is the question, *what* do they read? What profit, for instance, has the United States from its 97.5 per cent

literacy? A front-page headline caught our eye this morning: "GOP to Cite Little Rock, Minimize 'Moon' in '58 Bid." The Democrats are doubtless planning a similar move in reverse. Thus our most serious constitutional crisis and our gravest external military danger will be treated in tons of political throw-aways as incidental to the election of a Congressman in the 17th District.

This may be an extreme example, but when Little Rock and Sputnik are presented as mere partisan political issues, we are tempted to think that the illiterate of Yemen may not be so badly off at that.

The Colombia Controversy

Charges and counter-charges about the alleged harassment of Protestant "missionary" groups in 99-per-cent Catholic Colombia have been so often repeated in the press that by this time most people must be thoroughly confused.

In its Oct. 13 roundup of news and views from the Colombia religious front, the *New York Times* concludes its report with mention of a suggestion made more than four years ago by Msgr. Luigi G. Ligutti, respected director of the National Catholic Rural Life Conference. Msgr. Ligutti proposed that an impartial, private foundation finance the expedition of three competent U. S. social scientists to investigate charges of persecution by Catholics of Protestant clergymen in Colombia. The proposal never got beyond the suggestion stage.

The NCRLC director is a busy man, but he is also a lover of the truth and a person who speaks with great authority on the subject of Latin-American life. AMERICA would welcome to its columns a renewed proposal by Msgr. Ligutti that such a team of social scientists undertake a completely objective study of the facts behind these reiterated Protestant complaints.

Hispanidad

We think of Columbus Day as a day of special rejoicing for those of Italian ancestry. But Spain and the entire Spanish-American world have their claim also on the Genoese captain who in 1492 guided his three little ships across the unknown "Ocean Sea."

It was fitting, therefore, that on Oct. 12, at Las Palmas in the Canary Islands, where Columbus once halted for repairs to the rudder of the *Pinta*, Spain should call for the creation of a vast "commonwealth" of Spanish-speaking nations. Foreign Minister Fernando Castiella pointed to steps already taken to weld Spain together with the 19 Spanish-American nations into cultural and juridical unity.

Can this dream of Hispanidad become a reality? Admittedly, there will be many an obstacle to overcome, but a beginning has been made in Chile, which now accords dual nationality to resident Spaniards. Eventually, the present Portuguese-Brazilian partnership may join the proposed Spanish commonwealth. Ultimately, too, it is conceivable that the Philippines might participate. A bloc of 20 Spanish-speaking nations, plus the Philippines, Portugal and Brazil, would exert considerable influence in the United Nations.

The Spanish-commonwealth idea will undoubtedly appeal to many minds in Latin America. The proposal comes at a moment when the thoughts and plans of our Catholic brethren in Latin America are leading them to view the future in the dimensions of continent-wide action. (See Eugene K. Culhane's "Program for Latin America," in this issue, p. 102.) One step beyond this lies the Spanish ideal of a world commonwealth.

Grace over Pedagogy

Should the teaching of catechism be entirely regulated by the principles of pedagogy, or do faith and grace put religious instruction in a class by itself? The French authors of the controversial *Catéchisme Progressif* seem to have acted on the first supposition. But the recent decision of the Holy See that revisions must be made in this instruction manual is a verdict against them.

The new catechism (better called a "Graduated Catechism") undertook the hazardous task of deciding, on pedagogical, i.e., natural, grounds alone, which basic truths of the faith should be taught the child now and which only later. Some startling results emerged. Such fundamental supernatural truths as original sin, the divinity of Christ and His mission as redeemer of the human race, the Holy Spirit, the command-

ments of God and of the Church were passed over or excluded in the introductory lessons. The instructions issued by the French bishops to guide the forthcoming revision specify that *all* the fundamental spiritual truths must be given, at least in a general way, even to the smallest children. In a word, catechists are to rely on grace as well as on pedagogical methods.

Commenting Sept. 27 on the controversy aroused by the *Catéchisme Progressif*, the editor of *La France Catholique* recalled another debate twenty years ago in which Jacques Maritain and Etienne Gilson argued, against philosophers of the Sorbonne, that revelation and grace give the Christian a view of the world that is not reducible to the processes of natural reason. That truth has now been reasserted in a new form by the Holy See.

Busy Business Cops

Have Federal agencies charged with the duty of keeping American business honest and competitive been busier than usual of late, or has the recent spate of stories about their activities been merely a coincidence? Here is part of the harvest of one day's gleanings from the daily press, all of the stories carrying an Oct. 7 date line.

A suit brought by the Justice Department's Anti-trust Division against the Toy Guidance Council and a number of wholesalers and individuals in the toy industry was settled by the signing of a consent decree before a Federal judge in New York City. The defendants were accused of fixing prices and eliminating competition in the toy business. In a companion suit some of them were fined \$3,750 each.

The Federal Trade Commission sought to void the acquisition of the Clorox Chemical Co. by giant Procter & Gamble. It charged that P & G's purchase of Clorox, largest seller of liquid household bleach in the country, might "substantially lessen competition or tend to create a monopoly." P & G avows its innocence and intends to fight the case.

FTC also put Schick, Inc. on the carpet. It accused the well-known electric-shaver manufacturer of price fixing, false advertising and discrimination among its customers.

Nor do these cases exhaust the fruits of our perusal. The ones cited, however, are sufficient to suggest that the Federal guardians of business morality are sedulously patrolling their beats. Like other policemen, they sometimes make mistakes and hale innocent businessmen before the bar. Nevertheless, as consumers, we are glad to see them busily on the job.

Hoffa in Jeopardy

Editors can only hope these days that their readers are not becoming bored with *l'affaire Hoffa*. So largely and menacingly does the newly elected president of the Teamsters loom on the nation's horizon that those devoted to informing and directing public opinion have really no choice but to chronicle the whole story. For the time being even such a laudable action in the union field as the decision of big Local 3 of the International Brotherhood of Electrical Workers not to collect monthly dues of \$2.50 from members earning less than \$1.25 an hour must pass without comment.

As for the ebullient Mr. Hoffa, last week's developments probably had him wondering whether the price of his inordinate ambitions was not too high to pay. On Monday in Washington, Judge F. Dickinson Letts, responding to an appeal from a rank-and-file group, restrained him from assuming immediate control of the Teamsters. The order was only temporary, but unless the union's lawyers can persuade the court that Hoffa's election was legitimate, the writ might be made permanent.

Then on Tuesday the harried Teamster boss appeared in New York seeking a postponement of his trial for tapping the wires in his Detroit offices. The same day he was arraigned on perjury charges, accused of having lied five times in testifying before a Manhattan grand jury probing wiretapping.

While all this was going on, Hoffa had to be thinking of the case the Teamsters must present to the AFL-CIO executive council on Oct. 24. If that case isn't airtight, the Teamsters are practically certain to be suspended. This means that if and when the critical question of expelling the union comes before the AFL-CIO convention in December, Hoffa won't be able to cast the big bloc of Teamster votes.

Washington Front

"Sputnik" Is a Dirty Word

When those people whose task it is to add new words to the dictionaries each year start in on next year's listing, they will have a new foreign borrowing to add to elite, *recherché*, *reveille*, chef, and a host of others from war or the cuisine. It will read like this:

SPUTNIK n. (abbr. fr. Russ. *sputnik zemli*, fellow traveler of the earth). Man-made satellite of earth. Cf. also sputniker, sputniking.

This will be the lexicographers' idea of the new word's meaning. But in Washington's political lexicon it means just one thing—confusion: confusion among politicians, scientists, the military, the press and the public. The word also has emotional connotations: envy, regret, self-castigation, wild new proposals, recriminations and, worst of all, complacency.

Some eleven years ago, an atomic scientist with a literary turn published a one-act play, *Pilot Lights of the Apocalypse*. In it Russia and America each had fleets of space satellites. At a control center "somewhere in the U. S." were two panels: one showing the Western world's metropolises, one showing Soviet Russia's main centers of production. Each city on either board had a green light glowing under it, but also a red bulb.

Suddenly, through some electrical failure, San Fran-

cisco's light turned to red; whereupon the young lieutenant on duty that night pushed the fatal alarm button. The pilot lights of Moscow, Stalingrad, the Urals turned red; but immediately the lights of Paris, London, New York, Philadelphia, Chicago showed red also. The satellites, in reality bomb-launching platforms, had done their deadly work. Finale: Apocalypse.

What seemed in 1946 an ingenious Orson Welles bad dream has now in 1957 become a distinct possibility. In other words, the dread fact of intercontinental ballistic missiles (ICBM) may mean more than it seems. The ICBM, a three- or four-stage rocket, may in reality be, not a super-sort of V-2 bomb with an atomic warhead, but a means of launching satellites, first for reconnaissance, but soon for bombing enemy terrain.

Is this merely a nightmare? It seems not; it is undoubtedly the main cause of our political, military and public confusion. It cannot but be the main concern of our officials, and could be the Freudian cause of the outward show of confidence on their part.

The cause of our backwardness is, of course, the original fatal decision of the Defense Department to separate the ballistic-missile program from the satellite program (cf. AM. 8/13/55, p. 463), whereas the Russians unified the two programs into a single objective. Then there was the further division of our two missile programs, and finally the mortifying discovery that the Russians had developed a new and unknown fuel to launch a 184-pound sputnik, whereas we had a fuel capable of sending up only a puny 20-pound thing. The pilot lights had better be arranged. WILFRID PARSONS

Underscorings

A DISASTROUS FIRE on Oct. 8 at Ottumwa Heights, Iowa, destroyed the novitiate, mother house, junior college and academy of the Sisters of Humility. The books, clothing and other belongings of 75 Sisters and 130 resident students were lost in the fire. The people of Ottumwa, of all classes and creeds, worked hard and made generous donations to re-establish the Sisters and their students at the deactivated World War II airbase at Ottumwa. Also destroyed was the editorial office of the *Sister Formation Bulletin*, with the loss of many irreplaceable items from its files.

► THE CROSBY MEMORIAL Library of Gonzaga University, Spokane, Wash., was donated to the university by one of its most famous alumni, Bing Crosby, class of 1924. On Oct. 12, the Gonzaga library staff began the move from their former cramped basement quarters into the roomier Crosby building. A special

room will house a collection of Crosbyana—among them the Oscar for *Going My Way* and many other mementos of 30 years of show business.

► THE CARDIJN FORUM of Milwaukee is sponsoring two lectures at the Brooks Memorial Union of Marquette University. On Oct. 27, Morris Milgram, Philadelphia builder and a pioneer in integrated housing, will discuss "Housing and the Human Race." On Nov. 24, Fr. Robert C. Hartnett, S.J., former Editor-in-Chief of AMERICA and now dean of the College of Arts and Sciences, Loyola University, Chicago, will speak on the topic "Is There a Push-Button You?"

► REV. THOMAS H. RAYWOOD of Iselin, N. J., is trying to gather in one volume information and illustrations of all known pictures of the Sacred Heart of Jesus. Persons having, or knowing

about, original paintings are asked to communicate with Fr. Raywood at St. Cecelia's Library, 40 Sutton St., Iselin, N. J.

► INDIA'S 100TH Catholic hospital was opened recently in Amalapuram, Andhra State. A 36-bed hospital for women and children, it is conducted by the Missionary Sisters of the Immaculate Conception.

► KINESCOPIC recordings of the recent TV series "Family U. S. A." are now available to Catholic schools and organizations through the film library of the National Council of Catholic Men. The NCCM library contains 1,000 prints of 70 movies (1312 Massachusetts Ave., N. W., Washington 5, D. C.).

► LATIN AMERICA and its current progress in the political, economic, social and cultural spheres will be the theme for discussion at the 30th annual convention of the Catholic Association for International Peace, Nov. 8-10 in Washington, D. C. C. K.

Editorials

One More Agonizing Reappraisal

Over the weekend of October 13 much of the country enjoyed the golden fall weather, typical of temperate climes, that makes a man glad to be alive. Football was in the air, and on Saturday afternoon hundreds of thousands of Americans jammed stadiums all over our spacious land. At Philadelphia's roomy Municipal Stadium 95,000 spectators thrilled to the renewal, after a ten-year lapse, of the colorful Army-Notre Dame game. Millions more watched the tingling proceedings on TV.

AMERICA: LAND OF PLENTY

Nothing, perhaps, was better calculated to reassure a confident peace-loving people that, Sputnik or no Sputnik, America was still the land of the free and the home of the brave. It was still the land of high living standards and technological progress—the land where cigarettes came in crushproof packs, where planes had siesta sleeper seats, and where something called “air suspension” promised auto owners “the greatest advance in riding comfort,” so the advertisement said, since knee-action was introduced a quarter-century ago.

There can be no question that the American people needed reassurance. Not even the President's characteristically comforting words at his press conference on October 10 had quieted the panicky feeling stirred up by the Soviet launching of the first earth satellite. Even though Americans had good reason to know that dictatorships, however inferior politically, are able sometimes to accomplish scientific and industrial marvels, they were shocked by the Russian success. Perhaps they had forgotten the Stuka dive-bombers and the V-1 and V-2 rockets that very nearly made Hitler master of all Europe. Perhaps they had also forgotten how quickly the Soviet Union broke the U. S. monopoly of the atom bomb and how quickly it succeeded in contriving a hydrogen bomb. Or, again, perhaps many of us were still mesmerized by folklore, by the belief imbibed in childhood that the United States is supreme and unconquerable and need never have any fear of any nation on the face of the earth.

Whatever the explanation, the news that Sputnik was circling the globe every 96 minutes, and that Sputnik was a much bigger satellite than our U. S. experts had thought feasible, came like a dash of ice water in the face of a peacefully dozing man. Panic succeeded surprise when realization dawned that every beep of the speeding satellite trumpeted the warning that the Kremlin had successfully tested, as it claimed on August 26 it had, an intercontinental ballistic missile. For it was an ICBM missile that shot Sputnik 580 miles into space.

So the fact was there plain for all to see: in the life-and-death rocketry race, the Communists had forged ahead.

There is no point, and much danger, in belittling the Soviet achievement. An undeniable scientific coup of the first magnitude, the launching of Sputnik was also a smashing propaganda triumph that is bound to hurt the free world in Europe as well as in Asia and Africa. It could, for example, repair much of the damage done the Communist party in Italy by the revelations of Stalin's crimes and the bloody repression of the Hungarian revolt. Furthermore, though Sputnik itself may have no military significance—and this is not yet certain—the manner of its launching very clearly does. The awful vision of push-button warfare is much closer to realization than anyone in Washington apparently thought possible a few years ago.

On the other hand, what the Soviet Union has accomplished should not be exaggerated. We can, and ought to be, apprehensive; but there is no justification for becoming panicky. Between testing an ICBM and having an operational ICBM lies a scientific gulf that has not yet been bridged. Neither we nor the Russians yet know the secret of sending an ICBM with a hydrogen-bomb warhead directly on a target. All one can say is that recent Soviet advances in the rocket field—the field of the “ultimate weapon”—have nullified the advantage our larger stocks of atom and hydrogen bombs and our long-range bombers hitherto gave us. Now a real atomic stalemate exists.

OUR MISSILE PROGRAM

Hence the need for an agonizing reappraisal. It is already certain that Congress will undertake a large-scale investigation of our missile program. It will seek to learn not so much why the Soviet Union was first with an earth satellite, as why it was first with a successful test of the ICBM. In the nature of things such a probe will have strong political overtones. That is inevitable and it is also American. In performing this task, however, let the Congressmen remember that they are dealing with the gravest problem the American people ever faced, and that if the Kremlin ever starts showering ICBM's on the United States, it won't make much difference whether we were loyal to the Democratic donkey or had pledged fealty to the Republican elephant.

The agonizing reappraisal should not stop, however, with the missile program. It must encompass our entire foreign policy. The past year has been a bad one for the free world. Indonesia has drifted closer to communism. Thailand ousted a pro-American premier. Our pres-

rige in the Middle East has slumped and Soviet influence has grown. With obvious pride the Russians flew their UN delegation to McGuire air base in the world's first jet transport. They have largely recovered from their embarrassing setback in Hungary. Unless we chart a more dynamic course in world affairs, the neutral countries, and perhaps even some of our allies, may decide that communism is in truth "the wave of the future."

One conclusion need not await an agonizing reappraisal. There being no substantial hope of disarmament, the maintenance of peace still depends on the capacity of the United States and its allies to answer a Soviet attack with crushing force. This means an end

to ceilings on defense spending dictated by considerations of economy. In terms of taxes and the comforts of life the consequences to our people are obvious. Sen. Styles Bridges, himself an economizer from way back, put it this way:

Clearly the time has come to be less concerned with the depth of the pile on the new broadloom rug or the height of the tail fin on the new car, and be more prepared to shed blood, sweat and tears if this country and the free world are to survive.

Let those sober words be the text on which all of us meditate as together we face, with God's help, the grim and uncertain future.

Religious Restoration in Poland

Some observers were probably surprised when, during the recent student riots in Warsaw, Cardinal Wyszynski raised his voice for calm and order. Preaching to Catholic students while the uproar was actually in progress, the Primate of Poland told his audience, in effect, to be patient and to reconcile themselves to the situation. Thus, a manifestation hailed by the free world as proof that liberty still lives in Poland received no encouragement from the leading churchman in that country.

GAIN FOR THE CHURCH

A brief résumé of what the Church is facing in Poland will suffice to explain the apparent conservatism of the Cardinal. No doubt, as the newspapers have suggested, the Primate spoke up in this way for fear the Soviets might be provoked to interfere, should the disturbances continue or spread. The return of the Red Army is an always-present danger that every thinking Pole tries to avoid. But the Church's attitude in present-day Poland should not be reduced to such narrow terms. The leadership of the Church there is not concerned simply with eliminating pretexts for Soviet intervention in the Hungarian style. There is a much more positive task to be performed. The Church in Poland is embarked on a massive, thoroughgoing crusade to rebuild, especially among the youth, the moral and religious fiber of the nation. Alongside this commanding task, the complaints of the Warsaw students seem secondary and almost irrelevant, no matter how significant they may have seemed to those outside the country.

The "Polish October" of 1956 gave the Church an opportunity it is not neglecting. Party Secretary Wladyslaw Gomulka came into power on the working principle that, like it or not, the Catholic Church is a potent force in the life of a nation so overwhelmingly Catholic as Poland. The new Red chief openly conceded that for the indefinite future the party would have to face ideological competition from the Catholic Church. This competition has all the more vitality because the regime is both unwilling and unable to apply the old coercive measures, the use of which it renounced a year ago.

Secretary Gomulka refined his basic policy in an ad-

dress last May to the Ninth Plenum of the party, where he foresaw and accepted the "ideological struggle" while at the same time warning against "political warfare." This meant recognition of a free zone of operation for the Church. Obviously, the line between ideological competition and political warfare is subject to different interpretations. Herein lies an ambiguity that may well bedevil the future relations of Church and State in Poland. How long will the Communists hold back the police measures they have at their command? To this no answer is now possible. In the meantime, however, the course of action for the Church lies open and manifest for the Polish Catholics and they are following it with deliberate action.

The most important element in the cultural counter-offensive of the Church is the restoration of religious instruction in the schools. Here, as might have been anticipated, the Communists have been dragging their feet. Where possible, they have sabotaged and frustrated the desires of parents. A big push is still needed before the pledged religious instruction becomes an administrative reality.

CATHOLIC INTELLECTUAL LIFE

But the religious effort to mend the ravages of the past years of discrimination and persecution is not limited to the elementary school level. Catholic spokesmen are pressing for the restoration of the faculty of law and the faculty of social sciences at the Catholic University of Lublin. The Communists, for all their talk of "cultural coexistence," are particularly reluctant to yield their monopoly of the social sciences. The lack of a daily Catholic newspaper is another shortcoming which Catholics are seeking to remedy, and they see a chance to get one. A drive is also under way for the development of the Clubs of Catholic Intellectuals. These are groups founded in many parts of the country to promote the religious and intellectual growth of their members. The formation of these groups, so important for their potential influence on Catholic thinking, has been slowed down by difficulties that have been thrown in their way, though in theory approval for their existence has been granted.

Increased activity in the welfare field has been noted. Barred from carrying on works of mercy when their organization, Caritas, was appropriated by the Communists, the bishops are re-establishing their rightful role. They are demanding the restitution of this agency. Recently they were able, with official approval, to distribute the clothing donated by U. S. Catholics and sent by Catholic Relief Services-NCWC.

The Church is also carrying forward its religious revival on the popular plane. Numerous processions and pilgrimages have given occasion for stirring demonstrations of faith. The nine-year novena, based on the vows

of Jasna Gora, to commemorate the millennium of Christianity in Poland, is a leading vehicle for the religious revival of the country.

The realization of these and similar goals, so pregnant with importance for the spiritual vigor of the faithful, is the major target of the Church in Poland. With so much at stake, it is no mystery why Stefan Cardinal Wyszynski has no desire to complicate and possibly compromise his task by encouraging student indignation, no matter in how good a cause. The cultural counterattack is gaining momentum. The Communists are sure they will win; Catholic Poland thinks otherwise.

Doff That Tension

At least a million words, in this Review and elsewhere, have by now been woven around the troubled topic of religious tensions in the United States. Prof. John J. Kane of Notre Dame, specialist in this field, insists that these tensions do exist and should be coped with. Another professional in the field of religious sociology, Father Joseph H. Fichter, S.J., has expressed the opinion that such tension, where it prevails, affects religious leaders but not the average layman. The day is not far off, we hope, when the question will be investigated scientifically on a wide national basis. Religious sociology is catching hold in this country, and we may confidently expect its practitioners soon to be in a position to tell us just how tense we are, and to suggest what we can do about it.

While we wait for the pollsters to do their polling, however, it is the part of good sense to heed what is being said by other wise heads. Father Gustave Weigel, S.J., whose "Faith and Order at Oberlin" was published in last week's *AMERICA*, addressed the Newman Forum at the University of Minnesota in Minneapolis on October 10. Catholics and Protestants, he said, "should live together and talk together in harmony and friendship." The two groups, he went on, no longer believe "silly things" about each other; today each has advanced to the stage of "plain ignorance" with respect to the other's views. Before anything further can be accomplished, both Protestant and Catholic must come to an understanding of the fundamental differences which mark their approach to the Gospel of Christ.

ENCOURAGING ARTICLE

From the lips of Prof. Jerome G. Kerwin, political scientist at the University of Chicago and no stranger to regular readers of *AMERICA*, came five printed pages of good advice in the October 12 issue of the Catholic weekly *Ave Maria*. There is a wealth of suggestion in this *Ave Maria* interview with Professor Kerwin, but we wish to underscore only one point. The distinguished Catholic scholar says:

Our priests should meet and associate more with the non-Catholic clergy. I know that this sometimes involves embarrassing situations. A minister

... may ask: "Won't you come over to my church and give the sermon some Sunday?" But I don't think it need go that far. The fact is that the Protestant clergy are marvelously uneducated on things Catholic. In some ways, we have no one but ourselves to blame for some of the misunderstandings and ignorance that prevail.

We agree completely. In their dealings with Protestants, Catholic priests and laity must scrupulously avoid anything which would give the impression that "one religion is as good as another." But there remains a vast field for contacts and exchange on the level of civic and social action.

JUST SAYING "HELLO"

We have long been impressed, as we wend our way up and down the streets of mid-Manhattan, by the failure of ministers (and rabbis) to say "hello" to us—and our reciprocal failure in their regard. Each sees the other coming. We recognize one another a half-block away. Priests are readily distinguishable. Ministers are, too. Even when ministers adopt dress almost identical with that of priests, there are little ways a priest has of telling (the cut of the rabat, the off-black fabric, sometimes the moustache) that the clergyman about to pass him on his starboard side is not a priest of the Catholic Church. When these encounters occur, there may be a momentary meeting of the eyes, but no more. Often there is a slight stiffening flicker of embarrassment—on both sides, we suspect. It's all rather silly, isn't it?

We suggest a simple program of mutual acknowledgment and mutual respect. Let's tip hats to one another. There is no religious significance whatever to a doff of the hat. Yet it connotes so much. In places like Grand Forks, N. D., or Chillicothe, Ohio (where people live community lives of the kind God in all likelihood intended us to live), we would be willing to bet that the local monsignor salutes the local rabbi and minister, and that they both salute him. We might try it in our larger cities, too. It isn't much, but it might be the beginning of something better. After all, a dialog has to start somewhere.

The Mike Smelas of America

On recent Tuesdays, addicts of TV quiz-programs followed the good fortune of an 11-year-old boy on the "\$64,000 Question." His category was baseball, and he grappled with complex questions on the national game that many an adult fan would be unable to answer. He answered in an idiomatic English that was as authentic as a hot dog at Yankee Stadium. No one could doubt that here was a real American boy.

The human-interest side of the young contestant was not, of course, overlooked in the course of the program. Five years ago, the viewer learned, he could not speak English and knew even less about baseball. He was born in Prague, Czechoslovakia, was christened Vlastimil (after his father, Vlastimil Smela) and was nicknamed "Mike," also like his father. (Vlastimil, however, stands for Patrick). He came with his parents to this country in 1952, after several years of wandering in exile. That young Smela has truly taken root in his adopted America was evident to those who watched him spontaneously juggle the tricky questions sent his way by Master of Ceremonies Hal March. Week by week everyone was happy to see him hurdle the challenges.

AN IMMIGRANT BOY

To those who know a little more of the personal drama of the Smelas there was a human-interest angle that goes beyond the concerns of one family. The success of this boy provides an impressive antidote to the insinuations of those who favor the progressive tightening of our immigration policy.

The grounds for our characteristic grudging consent to the admission of new immigrants are old and well known. Since the war, a new theme has been added: immigrants are potentially subversive and some of them are actually spies. It is felt that the United States should not become the "dumping ground" of the unfortunate of all nations. That these exiles might be victims of communism is not something in their favor but grounds for a special kind of caution. So runs the argument.

Five years ago, Mike Smela senior, newly arrived in the United States, came to see this writer. He had been a broadcaster for Prague Radio until the infamous coup of February, 1948. Warned that his safety was endangered, he slipped away into freedom with his wife and child. For several years, while waiting for his American visa, he lived in various countries. He found a particularly hospitable welcome in the Netherlands. On his

arrival here he at once sought to resume his work in the communications field, in which lay all his experience and training.

But who in radio or television wanted a man who spoke broken English? Perhaps as a character actor? "Sorry, we'll keep your name on file." Then followed years of galling adaptation.

Few exiles have the good luck to find a situation ready-made for them. Fewer still are ever able to get back into their former line of work. All must go through a period of searching before they find their niche in the society into which they have been thrust so suddenly and in mature years. They must cope with unfamiliar customs that are even more formidable barriers than an unfamiliar language. They gain a mere subsistence by working at odd jobs or part-time employment in marginal work that goes begging because it is underpaid and unattractive.

The father of this boy, even after five years, is still a long way from a chance to return to his old career. Today he is a waiter in a Manhattan hotel, a position he has reached by dint of apprenticeship in assorted restaurants and country clubs, at hours and in locations that could interest only those who need the money and are not afraid to work for it. But in the heart of Vlastimil Smela senior, confidence never wavered. The long hours of uncongenial work have been compensated for by the happiness of his home. Among other joys he counts the arrival of a baby daughter, the first U. S. citizen in the family.

TYPICAL AMERICAN

This (unfinished) story of persevering struggle deserves telling, not because it is unusual, but because it is common. These exiles, and immigrants generally, bring with them something this country will always need: the sacrificing spirit that was characteristic of the pioneers. They do more than increase our census figures; they are much more than potential customers in the great American consumer market. These people prove their noble, human worth by their sustained fight against disappointments and frustrations that are the common lot of the new immigrant. It is true that there have been foreign-born, naturalized citizens who have in recent years betrayed their adopted country. But in the overwhelming majority our immigrants are people like the Smelas, whose sons can appear on a coast-to-coast TV network and prove to the nation that their fathers and mothers are raising them as real Americans.

ROBERT A. GRAHAM

Program for Latin America

Eugene K. Culhane

WE "GRINGOS," whose interest in Latin-American affairs may be great, but whose ignorance is immensely greater, often ask ourselves what our Catholic brethren to the south of us are thinking and planning. We wonder what new directions they are taking. Recently we found some answers to these questions.

In the June issue of the *Revista Javeriana*, a monthly published by the Jesuit Universidad Javeriana of Bogotá, Colombia, the Bishop of Talca, Chile, Most Rev. Manuel Larraín, gave us a revealing glimpse at the life of the Church in Latin America. His stirring article, "What Latin America Expects of Catholic Action Today," paints a sweeping picture of the Latin-American world in all its unity and diversity. It concludes that this world—and the Church there—faces today a moment of crucial importance.

LATIN AMERICA IS ONE

The Church must help Latin America to meet this challenge, he says, through the activity of its lay members in the temporal order. But—and here is the modernity and the peculiar force of his article—he insists that this activity must be planned and carried out, not country by country, but on a continent-wide basis. For the record, he deserves quotation and summary. He says, for example:

The era of Robinson Crusoe is over. Catholic Action in Latin America and the works it inspires—press, TV, movies, radio, education, etc.—must be organized on a supranational plane. We must pass . . . from a phase of national isolation to one of inter-American cooperation.

At the conclusion of his article, Bishop Larraín gets down to particulars in a series of suggestions for more fruitful cooperation—especially with the Catholics of the United States.

But first, what are the basic considerations? How does a Latin-American bishop view the sources of contemporary problems and these problems themselves?

A profound unity binds all Latin Americans together. Many factors, born of the early centuries of exploration and colonization, explain this. A common political order, the monarchy, held sway for more than four hundred years over what are now the 20 republics of Central and South America. Civil servants were exchanged from

colony to colony; all Spanish subjects in America were governed by a single code, the *Leyes de las Indias*. The Portuguese colony of Brazil, too, was ruled as a single unit. Together, Spanish and Portuguese colonies shared one culture and, for at least a part of those four centuries, were ruled by a single Crown.

The life of the Church in Latin America reflected this political oneness and powerfully strengthened it. A single faith spread its unifying mantle over the whole Spanish and Portuguese jurisdiction in America. Priests and bishops moved from one diocese to another. Missionaries, united by the common rules of their religious orders, penetrated to the edges of that world and brought to colonists and Indians a tradition of common values, as well as shared feast days and devotions. In a simple society, where liturgy and parish were all-important, the life of the Church was the cement that bound things together.

But that same history, Bishop Larraín points out, brought special problems, too, to Latin America. For the bachelor immigrants, a stable family life seemed very remote. The Indian wives they took had been reared in polygamy—and their husbands were frequently no paragons of Christian virtue, either. Illicit unions were frequent and from them came the blemish of illegitimacy which still undercuts the soundness of family life in many Latin-American lands and is a constant anxiety to the Church.

The mixture of European and Indian populations posed still other problems for the Church. The Indian's best friend was the King back in Madrid or Lisbon, not the colonist. The Church was often spokesman at Court for the Indian in the distant New World. Bishop Bartolomé de las Casas (1474-1566) has become a type of the advocate of the Indians.

INDEPENDENCE

In the 19th century independence brought new life to Latin America—and fresh problems. In the brief space of 13 years (1810-1823), the whole of Central and South America, except Cuba, broke away from Spain and Portugal to begin an autonomous life. The effects of that break on Christianity there were lasting and in many ways hurtful.

For centuries, the Church had enjoyed the support of the Crown; but when the King became the enemy, the Church shared his odium. Rome, reluctant to act until the situation became clearer, did not immediately

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set up a local hierarchy but respected—in retrospect we can say for too long—the Crown's right to name bishops. International Masonry, by now strong in Latin America, was quick to capitalize on the Church's anomalous position, and it blamed the international Church for opposing independence. Thus was fostered the anticlericalism that marked 19th-century life in Latin America, and still perdures.

With the independence of the colonies, the flow of priests and religious from Spain was all but cut off. Seminaries were needed to supply a native clergy. The Latin-American College in Rome, which will celebrate its centenary in 1958, was an attempt to meet this need. The recruitment of seminarians from the former colonies became the mighty emphasis of the period.

From this historical review, Bishop Larraín turns to the main subject of his article: how solve the problems facing the Church today? What are the roots and causes of those problems?

Latin America is on the threshold of imminent and radical reforms. Shocking social inequality, the existence of immense proletarian and subproletarian masses living in inhuman conditions, the monopoly of land-ownership . . . and the general lack of social awareness on the part of well-to-do Catholics—all show how urgent it is to take a definite stand in this regard. With us or without us, social reform is going to take place; in the latter event, it will take place against us.

There is no doubt about this urgency in Bishop Larraín's mind. "We are a continent on the brink of immediate and profound social reforms," he repeats.

THE CHURCH'S TASK TODAY

In the field of labor, for instance, "the Church does not count for enough in Latin America." The bishop points to the unmistakable directives of the Popes affirming labor's rights to organize in labor unions. But efforts to organize unions meet with many obstacles. For instance, Latin America suffers from "the lack of a long, historical tradition, especially of a Middle Ages based on [an appreciation of] professional and corporate workmanship. . . ." Another danger, he says, lies in the presence of demagogues among those who would organize labor. "The general leadership of the syndicalist movement in Latin America shows clear signs of a definite Marxist inspiration." But perhaps the biggest obstacle is that "the attitude of the more representative Catholic circles . . . is cool toward social progress."

The industrial working class is not the only group that needs organization in order to achieve the objectives of social justice. Christian social consciousness is called for among those who represent management (*la clase patronal*). The peasants, likewise, urgently need the Church's directives in this hour of their radical transformation. "Because of the unequal distribution of its farm lands and the abuses that have followed from this, because of the material and social conditions in which the peasants are living," warns Bishop Larraín, "Latin America faces an agrarian reform at a very imminent date. . . . What the nature and the inspiration of

that reform will be depends, again, on the continent-wide action of Catholics."

What can the Church do to solve these problems? We must recognize first, says Bishop Larraín, that "the great changes that will transform the world of tomorrow are taking place on the level of lay life. It is in secular circles that the new world is being worked out. It is there that the Catholic layman must give his witness and exert his activity."

THE ANSWER: CATHOLIC ACTION

The solution must be the work of laymen. They are the ones to "Christianize the natural communities." It is they who will "bring into home, neighborhood, shop, club, labor union and international life" the spirit of Christ.

But the laity must be trained and organized, through Catholic Action, into common effort. Bishop Larraín makes the classical distinction between the two sorts of activity in which the Catholic layman engages. By his activity as a formal member of some Church-directed group effort, the layman is engaged in Catholic Action in the primary sense. But he has another, more general vocation as an individual in the temporal order, namely, to provide Christian solutions for the technical problems that beset human society. This second sort of action or "presence" Bishop Larraín calls, not Catholic Action, but "socio-economic action."

In both these ways, the layman goes about God's work. His task is a missionary's work, a work of conquest, says the bishop. It is a work for which the layman will find inspiration and guidance in the directives of the Church. "This is an apostolate of laymen, directed by laymen, in areas in which lay life is lived, but under the supreme direction of the hierarchy and their immediate guides, their pastors, who in this way are 'apostles of apostles'."

Such a program of cooperation will call for a new understanding of the function of the layman. It will bring to the Church resources in many ways unexploited until this century.

The clergy must realize that without the laity their action is truncated and incomplete; the laity must realize that without union with the priest their action is inefficacious. Both of them must realize that the apostolic team of "priest-layman" is today indispensable.

Ultimately, the solution to all these problems must be sought, Bishop Larraín insists, on a continent-wide scale. In a world like ours, only a solution on that level will be viable.

"Both Catholic Action and socio-



economic action must have the dimensions of the world and of the Church," writes the bishop. He uses a forceful comparison to drive this point home: "Just as a nation that shuts itself off economically will die of asphyxiation, so Catholic Action and socio-economic action will run the same risk if we do not carry them out on an international scale."

If they have any doubts about it, Latin Americans need only look at the scope of the peril facing them. Communism, too, is international. "In the face of an international offensive that would orient the necessary social transformation in an anti-Catholic direction, an international Catholic organization in the social field is mandatory."

Bishop Larraín is second vice president of the Latin-American Bishops' Council (CELAM), which was organized in July, 1955 by 96 archbishops and bishops from 24 of the Latin-American nations. CELAM promises to supply the supranational framework that Bishop Larraín insists is so necessary. It is to be a clearing-house of information and to channel the Church's efforts to help solve the tremendous social problems of today. The bishop's vision, which he has given us in this article, will no doubt find its expression in the programs that CELAM undertakes.

In addition, the bishop had the occasion at the second World Congress for the Lay Apostolate, which met in Rome October 5 to 13, to discuss with his fellow bishops and with outstanding laymen these ideas on what the layman must do, through Catholic Action, in Latin America. We may be sure that his leadership will be

fruitful for the Church in the whole of Central and South America.

Bishop Larraín had a final few words to say about the cooperation that ought to exist between Latin-American Catholics and those of the United States. His words are filled with charity and a breadth of comprehension.

I consider it my duty to treat here, though it be briefly, an important topic: our collaboration with the United States. The economic, cultural and political influence of the United States is an evident fact. This is not the occasion to criticize that fact, but to recognize its existence. . . . A feeling of mistrust on our part toward the United States is erroneous, prejudicial and hardly Christian. The ignorance of U. S. Catholics about Latin America and their inexact judgments about us may be partly their fault. However, it is also our fault for not showing them what we are. . . .

In our plans for Latin-American organization, we must keep in mind the Church of the United States. We and they must set aside many prejudices, make a mutual effort to understand each other, forget many events in the past, and with a historical perspective—with the Church's perspective—bring together the Church in Latin America and in the United States.

These are the warm sentiments of a bishop who has given long and prayerful consideration to Latin America's problems and who now asks the aid of all—both there and here in the United States—to understand these problems and help resolve them.

Reflections on Union Leadership

Charles W. Anrod

FROM THE VIEWPOINT of the general public the McClellan committee hearings primarily raised the question of how to deal with the problem of corruption and racketeering in union leadership. This question is of serious concern to social scientists also. The social scientist, however, is apt to feel that the corruption and racketeering so far revealed by the committee are a relatively simple problem that falls naturally within the province of the district attorney and the legislator. What is of more interest to him as he ponders the record of the hearings is the light they inadvertently throw on the growing pains of present-day union leadership.

Since the inception of the New Deal in the early 1930's, the power and influence of unions have grown substantially. As a consequence of the spectacular

change in the balance of power between unions and managements, labor leaders are confronted today with tremendously enhanced responsibilities. As heads of a highly important social movement, they must wrestle with the complex economic and political issues of a turbulent, insecure and ever shifting industrial world. They must find common denominators that will identify the traditional goals of trade unions with the aims and aspirations of the American public.

I

Do the present leaders of American labor have the intellectual and moral maturity to cope with their expanded responsibilities?

Before this question can be intelligently considered, we must examine more closely the qualities of mind, heart and will that a responsible and successful modern labor leader ought to have. They may be grouped under four headings.

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First of all, the union leader must be a man wrapped up in a cause: he must be enthusiastic for the ideals of organized labor. In his devotion to the cause, he must be prepared to make heavy sacrifices in terms of financial rewards and social prestige. He must be honest and sincere, with great reserves of courage and self-confidence, and of humility, too. In short, he must be a man of exceptional strength of character.

Second, the union leader must possess a sharp intellect and distinct political capabilities. He must have vision and imagination, the ability to observe and analyze, the capacity to make decisions and coordinate a multiplicity of activities. He must have great organizational and administrative talent, with all the tact and diplomacy this implies. And he must have the gift of making friends.

Third, he must be an inspiring and convincing orator. Social currents can be stirred up by feverish and irresponsible agitation. They cannot be harnessed into constructive and permanent channels without true oratory. The union leader must be able not only to rouse the rank and file; he must be able to maintain their devotion to the union at high pitch through bad times as well as good.

Finally, in addition to sharpness of mind, the successful union leader must have a vast store of knowledge. He must be acquainted with the economy of the country as a whole, as well as with the particular industry with which he is concerned. He must be familiar with costs of production, the relationship between wages and prices, job analysis, welfare and pension plans and a host of other technical problems. He must also be familiar with labor legislation. In other words, he must have extensive occupational preparation.

With these criteria in mind, let us ask ourselves two questions: 1) to what extent does the average labor leader meet the requirements for effective leadership, and 2) what suggestions can be offered to union leaders desirous of discharging their vast responsibilities to their members, their industry and the country as a whole.

II

Does the average union leader have exceptional strength of character?

The hostile and violent atmosphere that surrounded the rise of American unions has left its mark on their leaders. For more than a century the union movement was repeatedly the object of passionate denunciation and unjust persecution. Its social value in a free democratic society was widely denied. Generally speaking, it was bitterly opposed by employers, harassed by police and courts, resented by the public. The tempestuous struggle for survival generated in union leaders a deep sense of devotion and service that in most cases still prevails. Many of these men are deeply religious. Quite a few are faithful Catholics imbued with the principles of the papal encyclicals *Rerum Novarum* and *Quadragesimo Anno*.

Admittedly there are lawless elements among union leaders: racketeers who have muscled their way into

certain unions and who, for a price, subordinate the union's interest to their own; thieves and embezzlers who use union funds for their private purposes; radicals who plan to use the movement as a means to overthrow the existing order. These are, however, relatively few in number and the dangers they create can rather simply be eliminated. The expulsion of the Communist-dominated unions from the CIO in 1949 and the more recent ejection of Dave Beck from the AFL-CIO executive council emphasize the correctness of that statement.

It is also true that some union officials do at times display a regrettable lack of humility and modesty. As Edward A. Marciniak, associate editor of *Work*, has noted, a few of them have "paid public-relations men a fancy price to write their biographies—sprinkled with heroic adjectives and hyperbole." Some local union heads see no incongruity in driving air-conditioned Cadillacs at the union's expense, or in indulging in other extravagances. Such men are in danger of forgetting, if they have not already forgotten, that a union exists for the welfare of its members, not for the exaltation of its leaders.

SALARIES TOO HIGH?

The mode of living and the growing affluence of union leaders, especially of the top officers of international unions, pose in all truth a disturbing problem. No one can fairly require them to take a vow of poverty. Nevertheless there must always be a reasonable relationship between their union incomes and the earnings of the rank and file. If there is not, they are bound to lose that sensitivity to the needs of their members without which they cannot properly discharge their obligations.

Fortunately, recent studies have revealed that most union officers live moderately and conservatively. This was the conclusion of the *Wall Street Journal* (May 7) from data collected by its reporters in a special news roundup. The same inference can be derived from figures released by the Senate Republican Policy Committee last May showing the salaries of the presidents of 146 unions. Only five labor leaders receive annual salaries ranging from \$50,000 to \$60,000. A number of others, however, are able to satisfy a yen for good living by recourse to expense accounts that more befit corporation executives than leaders of a non-profit social movement.

In spite of these and other shortcomings, the weight of available evidence and the findings of impartial researchers support the conclusion that most union officials merit a passing mark in the character test.

They do even better, perhaps, in meeting the intellectual and political demands of their office.

Some years ago an academic observer wrote that "American labor leadership . . . consists of men of varying abilities and differing aims. Most are dull but honest." While I agree about the honesty, I must record a sharp dissent from the charge of dullness. Most union officers I have met are anything but dull. They are shrewd, alert, energetic tacticians. They play the game of collective bargaining imaginatively and aggressively,

and their diplomatic maneuvering and ability to anticipate the final result would generally do credit to a career diplomat. In professional dealings with them, I have often been impressed by their presence of mind and quick grasp of complex factual situations. I am generalizing, of course, and there are surely exceptions. But in most cases it is safe to assume that union officials are endowed with considerable intelligence.

A MAN WHO DEALS WITH MEN

Is the average union leader also a good politician? For all practical purposes the answer is yes. Competition for union leadership is keen. The sharpness of the contest is at least partly due to the type of individual who usually runs for office. It is not the introvert, taciturn, contemplative character who aspires to leadership, but rather the jolly, hail-fellow-well-met type, with natural political instincts and the ability to make friends and avoid making enemies. Like his counterpart in politics, he is a man who enjoys power for its own sake. He is adept at building political machines and controlling them, and he knows how to use these machines to keep the opposition out of power.

It is at this point that a critical problem arises. Expediency and opportunism are the ordinary tools of politicians, but resort to them may easily run counter to the hard economic facts of the business world in which unions operate. To retain power by out-promising the opposition or by forcing excessive demands upon an employer is a risky tactic that may result in the long run—by hindering a business from being competitive—in the shrinking of job opportunities for the membership. The problem faced by union leaders consists in redefining their role as politicians so that it does not interfere with the efficient and profitable operation of industry. That it does so interfere is a frequent complaint of management which cannot be summarily brushed aside.

Moreover, union political machines are open to the same abuses as political machines in big cities, the States or the nation. In some unions they have produced a self-perpetuating inner circle that has grown complacent and lost touch with the rank and file. In a few instances they have kept corrupt leaders in power, to the grave detriment of the union membership. In other



words, despite constitutional safeguards, the level of democracy in unions is probably no higher than it is in society as a whole. Just as the only answer to a careless or corrupt municipal or State machine is an aroused citizenry, so the only answer to bad or indifferent union machines is an informed and active membership.

Are today's union leaders good organizers, sound parliamentarians and efficient administrators?

Organizing workers has become a more complex job than it used to be. Since the passage of the Taft-Hartley Act and the spread of right-to-work laws, labor leaders have to think not only of the workers to be organized but of their employers and the community in which they live. They have to have an understanding of the interplay of social forces in a free political democracy. Many union leaders are aware of the need for new organizational tactics and methods, but there are embarrassing exceptions. Outmoded attempts to organize workers by coercing non-union employers to sign union-shop contracts continue to be made. Though this procedure may sometimes be encouraged by unionized employers, it usually outrages contemporary public opinion.

Most union officers are good parliamentarians. I have observed many union meetings and have been invariably impressed by the fair and businesslike manner in which the presiding officers conducted them. Anybody can cite exceptions, but for the most part the rules of parliamentary procedure are carefully followed in union gatherings, from the local level up to and including the national convention.

NEED FOR ADMINISTRATIVE SKILL

With the consideration of union leaders as administrators, we come to another critical issue.

In the last analysis, efficient administration is an art, not a science. It normally requires tedious and repetitious work, with great attention to details. It presupposes the gift of recruiting a loyal and devoted staff and the ability to delegate the proper tasks to the right people. A good administrator must be respected by his subordinates, but not feared. He must know what is going on in the organization without becoming involved in the performance of delegated tasks. Obviously, a man is either endowed with these and other administrative abilities or he is not.

Unluckily, the average union officer is not a born administrator. By nature, character and inclination he is handicapped in the glamorless and often tiresome field of administration. He also seems to shrink from any appreciable delegation of authority to his staff. Jack Barbash, Research and Education Director of the AFL-CIO Industrial Union Department, has observed with obvious discomfort that "even in large international unions it is not uncommon for the union president to pass upon the hiring and firing of subordinate staff or to review individual expense accounts in a way that would make the Harvard Graduate School of Business Administration wince." Prof. Maurice F. Neufeld of the Cornell School of Industrial and Labor Relations believes that in their administrative thinking and ac-

tions labor leaders are retarded "by at least a full generation as contrasted to their counterparts in government and industry."

If too many labor leaders are deficient in the art of administration, they are generally adequate orators. They can nourish and strengthen the aspirations of their members; they can effectively appeal to them under varying conditions—during organizing campaigns, before calling a strike, in electioneering for office, in coping with insurgents at a union meeting. It must be conceded, however, that they are not equally effective in appealing to the public, as the spread of right-to-work laws would seem to indicate.

Has the average union leader accumulated sufficient knowledge and acquired adequate professional training to cope with his vast responsibilities?

In asking this question one is reminded that not very long ago industry was ruled by self-made men who boasted that they had graduated from the college of hard knocks. Such men scoffed at intellectuals with a formal education and doubted that they would succeed in business. All that is changed now. Corporations compete with one another today for the June crop of graduates. They acknowledge the value of a professional education.

A similar evolution is under way in unions, but it is moving slowly. The average union officer lacks the knowledge and training required by the exacting nature of his office. He isn't helped in his predicament by old-timers who insist that hitting a picket line or participating in a secondary boycott is more conducive to the development of good union leadership than study and training.

Naturally a union leader needs practical experience as much as does any other professional person. It is also understood that he will always remain a politician, and that any educational maturity he may achieve will, by necessity, be conditioned by this characteristic feature of his job. But all this does not erase the fact that an ever increasing number of new intellectual qualifications are required of him. These, as James B. Carey, an AFL-CIO vice president, has written, "today set the leader of labor in a social category that is as distinctly professional as the position of the lawyer or the architect."

I am not pleading the case of the "intellectuals" in the union movement. The political elements involved in unionism require as a rule that the leaders come from the ranks. As they climb the ladder, however, from unpaid volunteers to paid full-time leaders, the indispensable requisite of extensive knowledge comes to the fore. Of course, nobody expects them to become lawyers, economists, engineers or actuaries. Like management, they can secure the advice of specialists. But union leaders who have had little or no professional training themselves, and who have not compensated for this lack by self-education, may not make the best use of their technical experts. They will tend to mistrust their advice, to treat them as men hired to do a job for the union and not as scientists dedicated to an objective appraisal of facts.

That I am not talking as an impractical academician is borne out by the following statement of David Dubinsky, president of the International Ladies Garment Workers:

Labor leadership is no longer a hit-or-miss avocation at which anyone with some qualifications can become a success. The feeling in the world of organized labor is growing ever stronger that just as the young lawyer and doctor spend years of effort to attain a career, so should the young man or woman eager for a career in the trade union movement be ready to sacrifice time and energy for the required preparation (*Preparing for a Career in Labor Leadership*, pamphlet of the ILGWU Training Institute, New York, N. Y.).

Statements like these encourage the hope that a major weakness of contemporary labor leadership, namely, the frequent absence of professional preparation, will be eliminated in time just as it has been eliminated in the business world.

III

In the closing paragraph of his book *The New Men of Power*, Prof. C. Wright Mills has passed the following quite pessimistic and severe judgment on union leaders:

It is the task of the labor leaders to allow and to initiate a union of the power and the intellect. They are the only ones who can do it; that is why they are now the strategic elite in American society. Never has so much depended upon men who are so ill-prepared and so little inclined to assume the responsibility.

With due deference to Dr. Mills, I would prefer to express a more lenient judgment. Not many men in the country are exposed to greater challenges than union leaders. They must be men, as we have seen, of high moral standards and great intelligence. They must be born leaders with marked political gifts. They must be persuasive orators. They must have a vast fund of knowledge and considerable professional competence in a variety of fields. Is it any wonder that they sometimes fail to meet the performance standards the public expects of them?

There is reason to hope that a new generation of union leaders, fortified with a systematic body of knowledge and keenly aware of the responsibility resulting from their strategic position in society, will arise and ably carry forward the banner of the ideals and goals of American unionism. The crucial point to remember is this: the future of the American capitalistic system largely depends on the success or failure of union leadership in rising to its new responsibilities.



Will Durant: A Stumbling Socrates

Thomas P. Neill

WILL DURANT'S *The Reformation* (Simon and Schuster, 1025p, \$7.50) is the sixth and next-to-last volume in his *Story of Civilization*, which began in 1935 with *Our Oriental Heritage* and is scheduled to conclude in 1962 with a volume on the Age of Reason. Durant considers this his life work, both by reason of its size and its importance. This *Story of Civilization* is written for sophisticated readers, and has received enthusiastic praise from sophisticated reviewers. When completed it will constitute one of the major historical and literary accomplishments of this generation.

Durant's *Story of Civilization* and his other works, especially *The Story of Philosophy* (1926), have sold hundreds of thousands of copies and have had considerable influence on modern thought. This volume, *The Reformation*, fits nicely into the pattern of Durant's *Story of Civilization* and should be analyzed in the perspective of his life work, especially since this series and his *Story of Philosophy* have been so highly acclaimed and so widely read.

The perspicacious reader could find Durant's "philosophy of life" between the lines of the *Story of Civilization*, but a more direct and sure way is to read his autobiographical *Transition* (1927) and *The Mansions of Philosophy* (1929), in which he states his position on all the major philosophical problems. Both of these works were published about thirty years ago, when Durant had emerged from a life of faith to one of doubt, but he has not made any essential change since then.

EVOLUTION OF A SKEPTIC

He insists—perhaps with considerable truth—that his loss of faith early in the century was typical of his generation. He was born in 1885 in Massachusetts of French-Canadian parents. One of a large family, he went to Catholic schools and won a scholarship to St. Peter's College in Jersey City, whither his family had moved. There he studied under the Jesuits for seven years, apparently a precocious student who was somehow supposed to become the priest of the family. After completing his studies at St. Peter's, he taught at Seton Hall College for a bit and entered the seminary there in 1909.

DR. NEILL teaches in the Department of History at St. Louis University. He is author of the recently published *History of the Catholic Church* (Bruce).

Durant had apparently lost his faith before he entered the seminary. While at St. Peter's he had read widely in the literature of the age and he was shocked, as any freshman in an introductory history course is shocked, to find that the earth is such a tiny speck in the universe and man such a late-comer on this tiny speck. But young Durant was more sensitive and proud than most freshmen, and the new science deprived him of his faith. He hoped to win it back by hard prayer in the seminary, he tells us, but within two years he left the seminary and shortly thereafter the Catholic Church.

Most men who leave the faith in this way turn bitter and heap vituperation on the Church in an attempt to justify themselves. In this respect Durant is different. He remained remarkably objective in analyzing his break from the Church. "I had been exiled gently," he says, "without violence or hatred. It was an inevitable incident of the Great Change." He continued to believe that nuns were saintly, patient people, and that the "Jesuits were good teachers, and of course good disciplinarians. I have known some thirty Jesuits intimately; and all were men of superior intellect, all but two were magnificent teachers, and all but one were men of golden character."

Despite this lack of bitterness, Durant contemned Catholic theology and philosophy, so much so that when he wrote his *Story of Philosophy* he completely omitted medieval scholastic philosophy—an omission, he admitted in 1953, which "was an outrage, forgivable only in one who had suffered much from it in college and seminary, and resented it thereafter as rather a disguised theology than an honest philosophy." He has continued to respect the Church, admire its lofty moral teaching, marvel at its organization and credit it with being an important social and cultural force. But he believes its claims are presumptuous and mythological.

From the seminary Durant plunged into all kinds of radicalism in New York City. He attended Barnard Macfadden's Physical Culture City, became a vegetarian, a Socialist, an anarchist, an advocate of free love and other radical causes, until graduate study at Columbia University made him a sophisticated skeptic and a doctor of philosophy. After one year as an instructor in philosophy at Columbia University, and about thirteen years of work in adult education, he published his *Story of Philosophy* in 1926. Its surprising success enabled him to retire and to devote the remainder of his life to writing his *Story of Civilization*.

By this time Durant was a skeptic. He believed that science and history ruled out the claims of religion and made it impossible to know the ultimate explanation of things. "It seems impossible any longer to believe in the permanent greatness of man," he wrote in 1932, "or to give life a meaning that cannot be annulled by death. . . . The question of our time is whether men can bear to live without God." The reader of Durant's voluminous writings gets the feeling that Durant considers himself the Socrates of the 20th century, a noble but somewhat tragic figure who is conscientiously bound to expose the old religions and the old superstitions and by his methodic doubt to prepare the way for a new rationalistic explanation of life, as Socrates exposed the false gods of Greece.

The Reformation fits into Durant's pattern of telling the story of civilization in such fashion as to make honest, noble-minded doubters of us all. His story of civilization is one that sees old beliefs discredited as man progresses intellectually to the Age of Reason in Volume VII. Durant's methodology is highly reminiscent of that of the 18th-century Encyclopedists, who tried, under the eye of the censor, to destroy the old beliefs and "superstitions" to clear the ground for a rationalistic society. He never commits himself on anything. He brings out all the objections and counter-objections, quotes all opinions on every issue, and points out where there are obvious exaggerations and where a telling blow is landed.

DOUBT AND DETACHMENT

Thus the total effect of *The Reformation* is to make the Protestants destroy the Catholic case, and the Catholics destroy the Protestant case. Meanwhile, Durant points out that there are very good men on both sides, as well as rascals, and that both religions have made certain contributions to civilization.

Durant frequently and effectively employs the Socratic method of dialog among various fair-minded protagonists. Thus he has twelve persons—an atheist, an agnostic, a Catholic, a Protestant, and so on—discuss religion in *The Mansions of Philosophy*. Again, in *The Reformation* he has the Protestant and the Catholic refute each other. Similar to the Socratic dialog as a device for inculcating doubt is the asking of unanswered questions. In the volume *Caesar and Christ* (1944) Durant asks, for example, whether Christ was on the cross long enough to really die, or again, whether He did not gradually pick up the idea of being the Messiah from those who so hailed Him. The reader who follows Durant to his unstated conclusions must decide that science and common sense have made it impossible to believe in the claims of any religion.

Like Durant's other books, the volumes of *The Story of Civilization* are written in lively, interesting style. They are full of anecdotes, concrete descriptions, entertaining stories, lively quotations and many quotable sentences. Typically Durantish is the sentence: "No doubt the first feminine pay-envelope was almost as exhilarating as the first sin." Thus the *Story of Civilization*, including *The Reformation*, consists of many de-

lectable tidbits, with occasionally a nauseating morsel, but when the discriminating reader is finished, he realizes that he has not had a square meal. He knows many things about an age, but he realizes that the objective of good historical writing—to see how things happened—has not been achieved. Durant's desire to make his *Story of Civilization* popular could be excused if it were presented as a kind of historical smorgasbord. But when it is supposed to be a serious work decked out with all the paraphernalia of scholarship, it misleads its readers by offering them an out-of-focus picture of the past.

DURANT AS HISTORIAN

What should be said more specifically of *The Reformation* as a typical volume in *The Story of Civilization*? First, the author tries to maintain objectivity in treating this controversial subject. He explains in the preface that he was reared a fervent Catholic, taught for thirteen years under Presbyterian auspices, and came to know Jewish people quite well. His conclusion is: "I feel for all creeds the warm sympathy of one who has come to learn that even the trust in reason is a precarious faith, and that we are all fragments of darkness groping for the sun. I know no more about the ultimates than the simplest urchin in the streets." Durant's objectivity thus becomes that of the skeptic who believes that the disputants are all fighting for counterfeit coin which has long since been discredited.

Second, the historian would criticize Durant's use of sources. He has read widely and he has unearthed many recondite and interesting facts. But his use of sources is indiscriminating. A questionable authority is balanced against an established authority, and irresponsible sources are frequently quoted to offset the solidest kind of evidence.

In his use of authorities Durant does not, however, appear to be dishonest. His basic skepticism and refusal to commit himself to any belief make it almost impossible for him to discriminate between responsible and irresponsible sources, for one man's testimony is as good as another's. If he favors any kind of sources, it is those now largely discredited rationalistic works around the turn of the century, such as Frazer's *The Golden Bough*.

Third, Durant's desire to make *The Story of Civilization* interesting to a sophisticated audience leads him to use material of the Reformation period with a lack of proportion, as he has done in the preceding five volumes. Thus he devotes only six and a half pages to the Council of Trent, a major event in the age, whereas he offers a highly questionable three-page discussion of St. Teresa of Avila's psychiatric history and an equally long satirical quotation from Erasmus on the supposed conversation between Pope Julius II and St. Peter when the former was trying "to crash" heaven. Again, in the thousand pages devoted to this age nothing is said of the remark-



able vitality of the Church among the common people, as in Italy, where there were many canonized saints, organized works of charity and a widespread practice of the faith. In short, Durant fails to explain how the Catholic faith survived in the 15th and 16th centuries.

His picture of the age also lacks proportion because of his overwhelming interest in sexual abuses among the clergy. The instances he presents can probably all be authenticated, but the total picture they are supposed to add up to is not supported by the scholarship of either Catholic or Protestant historians in recent years. Durant's presentation of abuses in the Church takes up so many pages that due emphasis cannot be given to the social, political and economic factors which account for the success of the Reformation. These factors are adverted to, it is true, but they are passed over too rapidly to assume their proper importance in the story.

Durant's thesis on *The Reformation* fits in nicely with the over-all skeptical purpose of *The Story of Civilization*. In the epilog the Catholic and the Protestant make concessions to and criticize each other. Then the Humanist—evidently Durant—is given the last word:

The real problem for the modern mind is not between Catholicism and Protestantism, nor between the Reformation and the Renaissance; it is between Christianity and the Enlightenment. . . . The effort of Christianity to survive Copernicus and Darwin is the basic drama of the last three hundred years. . . . The greatest gift of the Reformation was to provide Europe and America with that competition of faiths which puts each on its mettle, cautions it to tolerance and gives to our frail minds the zest and test of freedom.

There is a striking parallel between the intellectual and spiritual life of Will Durant and the late Gilbert Murray. The famous English scholar came back to the Catholic faith on his deathbed, apparently because patient and competent Catholics had worn down his objections to the Church. Had Will Durant encountered such Catholic clergy and scholars when he attended college, perhaps he would not have lost his faith. But if he does not follow Gilbert Murray's path to the end, his last volume in *The Story of Civilization*, to be called *The Age of Reason*, will complete his life work and, he seems to hope, prepare the way for a new rationalistic faith based on science and history.

Beep, Beep

Phyllis McGinley

Every dedicated reader, I think, owns a sort of private Geiger counter, helping him spy out talent. Let that instrument come near the true, the fissionable metal (even so near, say, as the first few lines of a new book of poems) and it begins to give off its oracular "beep-beep." The warning is seldom false, and is accompanied by familiar sensory signals: the springing up of the pulse, the quickened breath, the tingle at the hair-roots. Mind has little to do with this—may have had little time to digest and appraise the writing. But warnings are nearly as good as proof. Somehow one is sure that here is an ore-abounding field, an art rich and worth discovery.

A POET IS FOUND

For me all the signals started up at once when I opened Daniel Berrigan's *Time Without Number* (Macmillan, 53p., \$2.75) at page 1 and read, two stanzas down in the first poem, "Stars Almost Escape Us":

You may decline a whole night of stars
by lighting or snuffing a candle in a closet.

This was poetry's authentic stuff, unmistakable even so early, even so out of context. I moved through the book

at random and (radically to change a metaphor) the remarkable sentences pounced at me from every clump of verse:

The way it endured, time would have bruised his
fist in striking it.

or

A son's identity can startle
even the mother, upon whose limbs, whose life
this child has clung. He has stepped out of her
as image from its mirror. . . .

or, again

They were dazed
to see that infinitely dear world flee them,
a beast scuttling into its hole of space. . . .

When I had finished sampling and returned to read the poems with all my attention and one at a time, I found that my Geiger counter had not failed me. The whole was greater than the parts.

Time Without Number is a small book (42 poems) by a young Jesuit; and it has, I understand, just won the Lamont Prize awarded by the Academy of American Poets. Both the Jesuits and the prize jury are to be congratulated. This (in case nobody has been listening to my ardent exordium) is first-rate writing, and it is first-rate in a medium both perilous and unusual. For the subject matter is largely religious. God knows how many

PHYLLIS MCGINLEY, poetess and critic, here comments on a new book of poetry.

travelers enter that country only to disappear forever, bogged down in mires of sentimentality!

Yet there is not a sentimental line here. All is sinewy, strong, astringent. If anything, it is too lean for casual enjoyment. It is epigrammatic almost to the point of harshness. Father Berrigan writes what is called "difficult" poetry in that one must bend the whole mind to the encounter with *his* mind. He does not offer his reader a little nosegay of pleasant pieties. But there is a garden here, sternly cultivated, rewarding in all seasons.

Listen to the stripped, merciful stanzas from "In Memoriam," see how deftly he eludes the traps of bathos:

In deep of winter, when no one dare promise
April to his heart . . .

the old priest lay dying:
and I at bedside testify—no archangels,
no prophets ever spoke, compassionate or terrible.

Even the Host
bending to him like a lover, stood beside
at the end unrecognized. It was the last mystery
to trouble him or us. Afterwards, his eyes
said in their closing: Welcome, Archangels: Wel-
come, May.

He is also bold, as he must be in so dangerous a field. In the poem "Said God," he dares to interpret free will itself and therefore man, who, he declares,

. . . is no tide, turning speechless in love
to any face the moon shows. This rational eye,
this hand, follow no dumb vane or weather.
He casts his hunger, his magnanimous heart
down his own road and sea;

His very titles indicate the scope of his bravery. There is "The Crucifix":

raised crude as life among farming people,
or "Pentecost":

Never again to be constrained
by scarecrow gestures, by hem or haw. . . .

In "The Coat" he invents a wonderful figure to explain the often-explained matter of a vocation. This, he says, is the garment which

. . . His cowed mother fitted
at hearthside weeping fondly. . . .

and which

. . . she in cunning stole me
from the bolt Christ, won my pattern
wheeling and whispering with Mary at a church-
door.

That a young poet in his first book should dare so much and succeed so amazingly is a matter for rejoicing.

There are, of course, obvious influences that have shaped him. The accent of Hopkins is here, sometimes the straining for uniqueness of Dylan Thomas or the conceits of Herbert and Crashaw. But Father Berrigan has a signature and accent of his own which, increasingly, one hopes, will shape him only into himself.

And while he has time (one also hopes) to grow

and flourish and become a thundering voice, even secular admirers will be turning over on their tongues such fresh, heart-delighting images as "the hear-ye of thunder," the "insinuating, sleepy moss," "the nettles sprung from sweating Cain." And if they find too much amazement in the metaphysical poems, they can refresh themselves with such a simple lyric as "Dream Young Eagles":

My poor trees lean on sticks and complain
no matter what the autumn do to ease them.
Can you, seeing them creak their way over field
dream young eagles starting from the orchard
grass?

Spring will bear me out. Let them go under,
crotchety profiles of wire, faces the storms hone
finely—
they plod and plod their hill, never quite make a
shelter,
Never are flattened.

Give them five months of grace
and see what shapes strike your hillside with furious
beauty; young eagles hardly aground, bounding,
owning the earth; all but crying, all but taking
the whole air with their vigorous mastering wings!

Landscapes There Are

of such formal will
such silken atmosphere, one seeks
in lower corner the legendary Japanese
where his brush drew him, gently into
stillness.

His art deals with air
as do leaves at a distance, meticulously
indicating: it is not conquest of height
matters, but the uncopyable phrase
a bough on heart's errand in one direction
running.

Like a child's legend or man's death
or *I love you*, never in history repeating itself.

Flowers

Comparing them to the sea
were such disadvantage to
size and fury, the spreadeagle giant
twitching even in sleep
his uneasy continents.

It were not courteous
to praise these gentlefolk
without whom sea would entirely
be bloody and bold. But a crack
is on that armor: courtesy,
concentration, the giant wears
despite himself, for device.

DANIEL J. BERRIGAN

BOOKS

Fourteen Southern Voices

THE LASTING SOUTH

Edited by Louis D. Rubin Jr. and James Jackson Kilpatrick. Regnery. 208p. \$5.50

The South stands for *stasis*, the Greek root for static. Colloquially put: "You all, just let us *be*."

The North does not stand at all. The Yankee acts, moves, accomplishes things; *things* material, quantitative. "You all don't stand for anything noble like we stand for, all that's noble and lasting. You move too much. So we're better than you." (The quotes are mine.)

That about sums up this testament (old, and maybe last) of fourteen literate Southerners, nine college professors among them. This conjugation, magnolia-scented, of the verb "to be" begets nostalgia for the Arcadia that-could-have-been, even within the breast of a traitor to Confederate nationalism like myself. All who want to understand the premises of the professed Old South should peruse this volume.

Not all the the essays are obscurantist, nor do they treat directly the immediate problem of desegregation. The book "concerns the abiding South . . . with a thesis: the South's identity is worth preserving."

Here family history is traceable, an aristocracy of uncommon men live up to their duties, agrarian influence dominates, we have no recent immigration congesting our cities (New York multiplied its population 300 times from 1790 to 1930, Boston 120 times, Charleston only 4 times), and we alone among Americans suffered the shock of defeat in war.

"The Case for the Confederacy" by Clifford Dowdey, author of *The Great Plantation*, stands out among the chapters. Not only did we lose our War for Independence physically, *by losing* we received the damning stigma of moral inferiority vis-à-vis the North. Rightly the Yankee's readiness to cast the first stone, and many subsequently, infuriates Southerners.

The grandeur of the Confederate Republic that-could-have-been bewitches these gracious gentlemen enamored of Greece and Rome. Patricians perforce cling to position and privilege. Their disinterest in social justice because the plebs is non-improvable derives from

pagan stoicism rather than original sin. Old Testament Calvinism helps them to feel themselves the Chosen Race of the Bible Belt.

The geopolitics of a fanciful Confederate feudalism are barely realized. Imagine the Potomac-Ohio-Mississippi as another Rhine. How long would Texas oilmen pay income tax to subsidize Con-

The Renaissance's Hearty Laugh

DOCTOR RABELAIS

By D. B. Wyndham Lewis. Sheed & Ward. 274p. \$4

Almost anything D. B. Wyndham Lewis writes is welcome reading. He not only has style, he has wit. In this present volume on Rabelais, his rare qualities eminently suit his subject and his intention; for his intention is to treat Rabelais, not as some sort of grave oracle of the French Renaissance, full of obscure meanings that have to be mulled over in scholarly jargon, but rather as the rollicking story teller whose principal aim was simply to share his enormous sense of fun with the world. In a word, this is exclusively a labor of affection.

Yet, one must not be entirely misled by the author's light-hearted approach to a subject whose life and work were so full of baffling enigmas and hiatuses. Actually, Wyndham Lewis leaves no stone unturned in digging into the vast literature on Rabelais to evaluate the good doctor's background and experiences. He gives us a life-sized picture of a man who was not too good a Friar Minor or Benedictine or parish priest, but an excellent humanist and apparently a passable physician; of a man who was a bit too eager to shrug off the Middle Ages and to take on the Renaissance with its accent on the power of man rather than the power of God; of an opportunist who found faithful friends in the hierarchy and nobility, but enemies among the theologians of the Sorbonne—and for good cause: Rabelais flirted with Calvinism and attacked monasticism. In this connection, Wyndham Lewis points out that Rabelais never broke loose from fundamen-

federate cotton and tobacco? One essay hails the role of the conservative South against communism without advertence to the global racial issue or to Red "agrarian reform" appealing to Huks, peasants and sharecroppers the world over.

And what fate for 15 million Negroes bottled up among fifteen or twenty million white-supremacists? Another wet-back eruption would seem assured, with South African apartheid hovering about. Even with the U. S. Supreme Court at hand, one of these writers admits the Southern Negro ethos to be "a way of not-life."

J. B. GREMILLION

tal Catholicism. And there must be truth in this since, to date, he has not appeared upon the Index.

But, Wyndham Lewis says, in all this one must keep his eye on the essential Rabelais with his *rire jaune* and his wink; one must enjoy the Four Books (Wyndham Lewis eliminates the Fifth as a palpable fraud), rollick with Pantagruel, especially with Panurge and with the unforgettable lesser people like Judge Bridlegoose and Friar John, make the acquaintance of the prodigious vocabulary and evocative powers of one of the world's greatest writers. Considering his long association with his subject (he always has some Book of Rabelais on his person) and his particular turn of personality, this job was made to order for Wyndham Lewis.

EDWIN MORGAN

Restless Convert

THE HERMIT OF CAT ISLAND

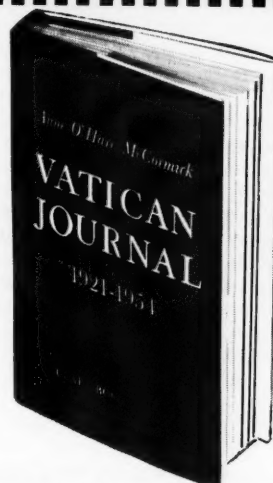
By Peter F. Anson. Kenedy. 286p. \$4.75

This is the story of a restless soul. It is an ecclesiastical counterpart of Maugham's *The Moon and Sixpence*, though written with less detachment. John C. Hawes, who, late in life, as the hermit of Cat Island, wished to be known as Fra Jerome, was a man to whom uprooting and adventure seemed to be the natural accoutrements of life. Whether, in all his pursuits, he was seeking the Will of God or just giving free rein to temperamental instability is the question posed (unintentionally surely) by this book. For that reason it makes provocative reading.

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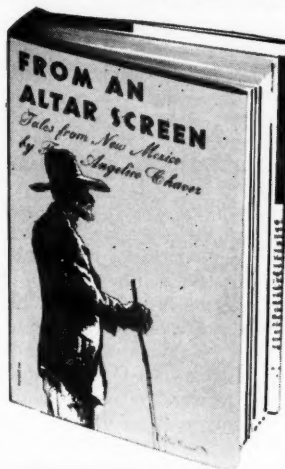
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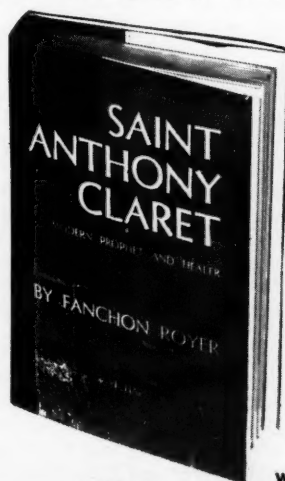
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down *The Hermit of Cat Island* without being puzzled and perhaps a bit disturbed. If the tale told is approached as mere biography, as the account of another convert unusual in his habits, his peregrinations and his talents, the value of the book is appreciably diminished. For here we are challenged to answer the question: what is sanctity? Many people will feel that Fra Jerome gives an answer in his life. And if austerities, enduring faith and the devoted care of souls comprise the sum total of requirements, then he fulfils them. However the question is not so easily resolved, as we all know.

Even as a young man, long before his conversion, John Hawes manifested the qualities so characteristic of his long and remarkably varied career. There was a definite pattern in his behavior as he embarked upon each new adventure: enthusiasm, gradual discontent and change. Happily this pattern did not extend to his life in the Church; belief in the truth of Catholicism remained a constant, as did his interest in architecture. Was there proof in this that in all other things his was a *divine* discontent? Certainly he was conscious of the problem. When, after years in Australia, he determined to return to the Bahamas—where he had served years before as an Anglican—he wrote: "It is no feeling of unsettlement or desire of change that moves me in this matter, but purely a matter of vocation (as I feel)." Yet only a few years later on Cat Island he wrote in his diary: "I feel absolutely no vocation to work on these islands, nor do I see any real need." Mr. Anson writes this off as "homesickness for Australia," but it was typical of Father Hawes to react in this fashion, as his whole biography, up to the last ten years of his life, testifies.

It would be very wrong, of course, to give the impression that this man did not do much good for the Church. He was loved by his parishioners everywhere and his one great talent, that of being an imaginative architect, was responsible for the construction of many worthy ecclesiastical buildings in England, Australia, the United States and the Bahamas. His austerities, though they were sporadic and extreme, never failed to remind a self-indulgent world of the need for penance. It has often been said that St. Jerome, whom Fra Jerome so resembles in this respect, would never have been admitted to the calendar of saints but for his practice of mortification, and if the saint's vitriolic tongue can be pardoned, may not also the hermit's inconstancy?

We really do not know the extent

and depth of John Hawes' interior life. In many places this book reveals it as shallow, as it clearly demonstrates his theology to have been. But occasionally a flash of real self-knowledge springs from the pages of his diary. Unfortunately Mr. Anson has chosen to present his hero as a rugged individualist (the word is used here without any economic connotations), and has selected his biographical material accordingly, without realizing that this coloring may bring Fra Jerome renown, but not necessarily reverence. The hermit of Cat Island was assuredly an individualist but was he more than that? This is the controversial point that Mr. Anson's biography is sure to raise. J. EDGAR BRUNS

THE LAST MIGRATION

By Vincent Cronin. Dutton. 343p. \$4.50

Vincent Cronin, author of *Wise Man from the West*, now takes his readers inside modern Persia and into the dying wilderness civilization of nomadic tribes which, until recently, lived as if grass were more valuable than oil.

In *The Last Migration* Mr. Cronin weaves a brilliant tapestry, for the most part, even though the heavy description and "May-your-shadow-never-grow-less" dialog sometimes give the reader the impression he is trudging through sand.

Here, in what the Persians call *das-tan*, the tenuous wedding of imagination and fact, Mr. Cronin recounts the story of the Falqani, a tribe of 100,000 herdsmen and artisans who move from the mountain summer grasslands back to winter pastures for the last time. The Persian Government, in keeping with its nation's modernization, has decreed that the tribe will be settled.

It is a memorable tale of a people caught in an impossible situation. One of the most antiquated countries on earth tries to shed abruptly a valid part of its culture, like an ambitious young family that hastens to dispose of an embarrassing relative.

In his most absorbing moments, however, the author studies the question of leadership. The tribal monarch, 35-year-old Shazan Khan, caught in the cross-influences of his Mohammedan heritage and Lausanne education, must decide whether to accept the Government's decree or to fight. To add to his confusion, the Army wants to exile him back to Switzerland and his bride-to-be's devotion wavers at the prospect of attaching herself to an ex-king.

The traditional figure of the noble

America • OCTOBER 26, 1957

savage in a corrupt, unfeeling world, Ghazan Khan invades the diplomatic receptions of Teheran in an attempt to gain the Shah's ear and appeal his extradition. But he is betrayed by the Minister of War, who, after a melodramatic debate, agrees to reconsider his case—and then brushes him aside.

Unfortunately, the human qualities of intelligence and sensitivity become weaknesses in a would-be forceful commander. Seeing all the consequences of any course of action, Ghazan gets emotionally embroiled and begins a frantic search for truth which leads him everywhere but to a calm analysis of political-military realities.

He crosses the desert on a pilgrimage to the holy city of Meshed. On the way there, he uncomfortably poses as a commoner at the campfires of his herdsmen and indirectly implores their counsel. Fatima, the astrologer, conjures an enigmatic vision of a caged parrot. The Koran, symbols, syllogisms, maxims and omens frustrate him to near despair.

The Persian Army arrives to disarm and settle the Falqani with mortars and tanks. Finally, the tragic hero, with questionable judgment but unquestionable love for his people and their land, calls the tribes to battle. Ghazan dies with a gaping hole in his side. That spring, as if on cue, the wells dry up and disease decimates the flocks.

RAYMOND A. SCHROTH JR.

NEGRO MILITIA AND RECONSTRUCTION

By Otis A. Singletary. Texas U. 181p. \$3.75

A government army is an instrument of political power. A militia, as a clause in the Constitution illustrates, is traditionally an instrument of popular strength, even though it is not supposed to exist without the permission of the Government. If you have the two armed forces existing in a single State, they are likely to clash if the Government clashes with the people. This is a situation which existed—all too little known now—during the Reconstruction days in the South. Dr. Singletary's excellent research and analysis has spotlighted these factors so as to bring to emphasis serious facts and equally serious moralities.

First, for the facts. After the Civil War the Southern States were forbidden to maintain militia, because the only power to rule there was to be the Federal power. Then, in the late 1860's, the carpetbag Governments wanted armed force to maintain themselves

and got the Congress to authorize militia units. Though ostensibly open to both whites and blacks, these legally-raised units became in many places largely Negro militia, inefficient, low in morale and often deplorable in their behavior.


Fearful of "black supremacy," the whites raised gun clubs, sabre clubs, social clubs, hunting clubs, which, however named, were intended to overwhelm, to overrule and even to kill off the officially sponsored and more inferior units. Used for political purposes, even frankly for illegal violence, these became on both sides instruments of terror and force. Instances of quasi-military clashes are too numerous to specify, but widespread enough to appall.

We find from these events that any militia is bad which does not represent the people. We find also that avarice

for power on the one hand and disregard of basic political morality on the other are no substitute for justice equitably arrived at. Force, to be sure, is basic in the political world, but misdirected and passionate force is a bad way of settling anything.

It was not the defeat of the Confederacy at Appomattox, it was the injustice of the radical reconstructionists, coupled with the Southerners' ungodly postwar fear of the Negro and postwar adherence to prejudice and pride that made this such a disgraceful decade in our country. Countless pages of this small book tell of events that would never have taken place were it not for the lack of moderation and restraint under vengeful ambition and greed on the one hand, and unreasonable refusal to adjust slowly to right and justice on the other.

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This is the time of the year when most of us give leisurely thought to gifts and greetings we hope to send to our friends and relatives all over the world. In a recent survey of gifts received at Christmas a year ago, magazines and books rated high within the first ten gifts reported. *What, then, makes good gifts better?* The answer may well be your gift subscription to AMERICA or the CATHOLIC MIND or a membership in the Catholic Book Club. Christmas gift order cards will be inserted in AMERICA for your convenience during the month of November. Watch for these!

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fectured by a wave of a wand. It requires compassion and understanding. Let it be hoped that in our own time agitated populaces and extreme agitators have the sense of a new century and walk away from—rather than toward—extremes. ELBRIDGE COLBY

THE ART OF TEACHING CHRISTIAN DOCTRINE

By Johannes Hofinger, S.J. U. of Notre Dame Press. 278p. \$3.75

The "kerygmatic" approach to Christianity stresses the basic message "heralded" by Christ and His Apostles, the essential part of Christian revelation to be urged in catechetics, the clear comprehension of the inner nature and worth of Christianity. Fr. Joseph Jungmann, S.J., of Austria, is the great leader of this modern movement and Fr. Hofinger is one of his disciples who spread the good approach in China, in the Philippines, and finally in the United States at Notre Dame.

Fr. Hofinger's primary interest is to present Christianity as something desirable, valuable and joyful. He charitably corrects some current ideas about the content and presentation of the Christian message, but he commends—giving sample lessons from them at the end of the book—certain aspects of the new French and German catechisms. He praises especially the work of Sister Mary Rosalia in the United States.

This is the "kerygma," the message: our God is the "God of salvation," who has destined us in Christ to share in His glory. Christianity, therefore, is not primarily a set of rules; it is God's love for us and our response of love. The "mystery of Christ" (i.e., that God is our Father and Christ the way to Him) is the fundamental theme and unifying principle of all Christian religious instruction.

One hundred pages in the middle of the book give this kerygmatic view in an excellent outline, which shows the proper division and structure of the Christian message for a coherent Christ-centered outlook on life. Faith and the sacraments are studied first, to stress that they are gifts of God's love besides being helps to salvation and sources of strength. Then prayer, with the Mass, and the commandments are studied as our loving response to divine love. Catechists at home and on the missions, retreat directors and instructors of converts will be grateful for these hundred pages.

For the formation of Christ's heralds, Fr. Hofinger urges meditation, keryg-

matic retreats, kerygmatic training of Confraternity of Christian Doctrine teachers, the kerygmatic approach in theology courses for Sisters and a kerygmatic survey along with the scholastic course of theology for seminarians. The emphasis is on the religious value of Christian dogma and its relation to Christian life. At the end there is an outline of a kerygmatic three-day retreat, a list of suggestions for kerygmatic Sunday sermons, an excellent bibliography and an ample index.

WALTER M. ABBOTT

THE BATTLE OF CASSINO

By Fred Majdalny. Houghton Mifflin. 309p. \$4

In the United States, the name Cassino is known principally for the destructive air bombardment of the old Benedictine monastery and for the recriminations launched in Texas against Gen. Mark Clark's use of the 36th Division. In the story of the war, it was the center of critical combat on four occasions, on the last of which French, Indians, Poles, British and Americans—a completely allied army—achieved a sharp success which might have completely eliminated the German army in Italy.

This book is written by an officer who was there indeed, but who has also by interview and research produced an excellent and instructive piece of military historical writing. It is not merely cold history, though, for it reads with the vividness of participation. Nor is it without opinion either, for it does contain some pretty sharp strictures on Gen. Clark, on some incompetent staff and command work on occasion, and on the over-all attitude of U. S. high strategy, which succeeded in making Italy into a mere side show to the Normandy landings and even to the invasion of Southern France.

It is an inspiring book in that it shows how, from January to May of 1944, the ordinary infantry soldier faced every difficulty and danger of war and came out of it covered with honor, even though in many cases he paid for it with his life. The final cost of victory in this age rested after all—as at this key town several times in centuries past—upon the spirit of the common soldier and upon sheer manpower. Isolated, so that even the Anzio affair nearby seemed almost "another war," these men did the jobs to which they were dedicated. Gen. Clark's jubilant press conference in Rome was nothing to them. Their monument was in the simple

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sequence of events, a job attacked and accomplished in spite of frustrations and intermediate disasters. Planes, tanks and devices of war are, as a reading of this book inspires us to feel, far from being the whole of life. The thing that counts is the character of the common man who risks his all to do his task for a single spot of ground.

ELBRIDGE COLBY

AMERICA AND THE FIGHT FOR IRISH FREEDOM: 1866-1922

By Charles Callan Tansill. Devin-Adair. 489p. \$7.50

As early as 1724, Swift complained that the rents in Ireland had been enormously raised to some two million sterling a year and that one-third of this large sum was transmitted to landlords who were perpetual absentees in England.

The plight of the masses was so tragic that Swift offered a modest proposal for preventing the children of poor people from being a burden to their parents. It consisted of sparing the rod and eating the children.

Tragedy stalked the Irish throughout the 19th century. Ireland was a con-



quered country and its people were fitted into an economic vise that seldom permitted them more than a marginal existence.

English statesmen did very little to curb the Great Famine, which cost more than a million Irish lives. Early in the present century, the Sinn Fein movement called for Irish independence and the Irish Republican Brotherhood planned a rising on Easter Sunday in 1916. But the rebellion was crushed and Roger Casement was executed.

During World War I, President Wilson was hostile to Irish aspirations. However, Judge Daniel F. Cohalan and John Devoy won the support of congressional leaders and tried to get the Irish issue presented to the Peace Conference. Failing this, Irish-Americans turned against the League of Nations.

When De Valera visited the United States, a rift developed between him and Judge Cohalan. On the basis of new evidence, particularly the Cohalan papers, Dr. Tansill makes a spirited de-

fense of the New York jurist against what he calls the De Valera clique.

The strategy of both men relative to the Republican and Democratic conventions of 1920 is carefully examined. Dr. Tansill believes that De Valera blundered on both occasions and badly weakened Irish-American unity. The Black and Tan terror in Ireland was followed by the Anglo-Irish Treaty of 1921—which De Valera refused to accept, thus destroying Irish unity.

Dr. Tansill attributes the quarrel between De Valera and Cohalan to the

Our Reviewers

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EDWIN MORGAN, author of *Flower of Evil*, a biography of Baudelaire, writes on French and Spanish literature.

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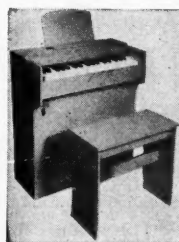
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JOHN J. O'CONNOR, who teaches modern European history at Georgetown University, is author of *The Catholic Revival in England*.

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fact that the latter's support of the cause of Ireland was secondary to his devotion to American interests. De Valera thought that all Irish-Americans should have accepted his leadership without question.

Dr. Tansill has made a valuable contribution to a better understanding of Irish-American relations prior to the death of Michael Collins.

JOHN J. O'CONNOR

THE WORD

Thou art a king, then? Pilate asked. And Jesus answered, It is thy own lips that have called me a king. (John 18:37; Gospel for the feast of Christ the King)

Very well: this is the 20th century, and kings are out of date. *Jam obsolevit ista oratio*, as Cicero once remarked: *that sort of talk is obsolete*. And old Tully's observation happens to be uncommonly apt for our present discussion. The terms and trappings of kings and kingdoms are indeed outmoded; but what shall we say about the concept, the notion, the *meaning* that underlies royalty? Is the king-idea out of date? Or must even the man of the 20th century, stuffed to the ears with vague notions of republicanism, cry out: "The king is dead; long live the king-idea?"

In truth, the king-idea is universally valid, and therefore timeless. In concept, the king is the heaven-sent leader of a people.

One of the most pronounced and pathetic needs of ordinary men is for the extraordinary man: for the leader. Nothing is more evident than that the average man, standing alone, simply cannot get things done, particularly some things that urgently want doing. This reporter, in his more thoughtful moments, is perennially astonished that when he turns a faucet, water flows; that when he presses a button, light fills his room; above all, that on a particular day each week he drops into a box on a street-corner his very latest collection of adjectives and adverbs, and—sure enough!—the thing subsequently emerges in the print of these pages. The merely material leadership provided by the civilized state, though it is unquestionably expensive, is also unquestionably helpful.

But it is in the moral order that the average man most sorely needs a leader.

I, being a citizen of this nation, am goaded to fury and stung with shame at

the spectacle of a burly American male, uniformed, helmeted and armed with a rifle, preventing an American child from attending an American school. Yet, for all my shock and anger, I am helpless. I, on my own, cannot strike down the truly witless rifle that bars a young girl's way to education, I cannot thrust the guardsman out of the way of civilized decency and Christian justice. But the chosen leader of the people of the United States *could* do these splendid deeds. He did; thanks be to God.

Indeed, indeed, the king-idea, which is the concept of and the longing for the true, valiant and just leader, will not and cannot die.

Small wonder—since men have been so often disappointed in their leaders—that men have always dreamed of and longed for and talked about the leader who is perfect because he is heaven-sent, divinely appointed and commissioned. Small wonder that Christ Himself repeatedly warned us against false leaders. For the only thing worse than having no leader is to have the wrong leader.

With absolute faith, with the deepest gratitude and with complete confidence, we who love Christ our Lord keep the annual, ever welcome festival of Christ the King. Here, at last, is the heart's desire. Here is the matchless, heaven-sent, actually divine Leader who answers to all our longings. Here is the mighty, gentle Shepherd-King who will securely lead us to the goal: to truth and justice, to peace, to holiness and therefore happiness.

VINCENT P. MCCORRY, S.J.

TELEVISION

Possibly the entrepreneurs who are responsible for major productions on television have learned something by now about what makes an enjoyable program.

They have had at their disposal in recent weeks valuable examples of successful and unsuccessful TV extravaganzas. They may have learned that the formula for success is rather simple. It amounts to this. Get a few—two might be enough—gifted entertainers with wide popular appeal. Don't smother them with elaborate production tricks. Just let them go before the cameras and do their specialties simply. If they are really talented and if they have not been seen on TV too frequently, they probably can't miss.

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The best recent example of an application of this formula was the special program in which Bing Crosby and Frank Sinatra were starred on Oct. 13 over CBS on behalf of the Edsel car. There were no elaborate rehearsals for this show. It consisted largely of numbers with which both of the singers had been identified in the past. They sang together and sang separately. On some numbers they had the benefit of substantial support from Rosemary Clooney and Louis Armstrong. There was not a dull moment during the entire hour of the telecast.

It is no secret that neither Mr. Crosby nor Mr. Sinatra has a singing voice of majestic quality. In fact, Mr. Crosby's vocal style is not nearly so tuneful as it was a decade or two ago. But both of these stars retain the ability to pro-



ject a song brilliantly. This is the rare and elusive gift called showmanship.

It was strikingly evident when the two singers joined in Kurt Weill's ballad "September Song." The number has often been sung by finer voices. But a fine voice is not necessarily enough. The late Walter Huston, who introduced the same number in the stage musical *Knickerbocker Holiday*, was not a singer. But his version of the song had a tender, wistful quality that was most appealing.

Viewers of the program were not the only ones to benefit from it. As the result of a stipulation by Mr. Crosby, a substantial part of the show's revenue went to Gonzaga University, the Jesuit school in Spokane where Bing once was a student. Gonzaga was listed in the program credits as the producer of the program. The administration, students and alumni had good reason to be pleased with the telecast. It was a great success artistically as well as financially.

It brought to mind another fine program that was seen several seasons ago. This was the special show that starred

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KEY TO ABBREVIATIONS

LAS Liberal Arts and Sciences	FS Foreign Service
AE Adult Education	G Graduate School
C Commerce	IR Industrial Relations
D Dentistry	J Journalism
Ed Education	L Law
E Engineering	M Medicine

Mu Music
N Nursing
P Pharmacy
S Social Work
Sc Science
Sy Seismology Station

Sp Speech
Officers Training Corps
AROTC Army
NROTC Navy
AFROT Air Force



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Mary Martin and Ethel Merman. Here again the formula was talent in a relatively simple production. It is an unbeatable combination.

In contrast with the success of these programs, there was a 90-minute variety program on CBS last month that had so many stars it didn't quite know what to do with them. This was the special presentation called "Crescendo." The participants included such well-known and highly paid stars as Rex Harrison, Julie Andrews, Louis Armstrong (again), Peggy Lee, Benny Goodman and many others. An effort was made to weave a story line around this roster of performers. The outcome was unfortunate. If only a few of the cast had been used and had been permitted to work without the handicap of production ideas, it might have been a first-rate show.

J. P. SHANLEY

FILMS

TIME LIMIT (*United Artists*) is something of a paradox. It is an absorbing and even provocative motion picture, but not precisely on the terms it has set for itself.

Based on the play of the same name, which deserved more of an audience than it found on Broadway two seasons ago, the movie has to do with the proposed court-martial of an Army officer accused of collaborating with the enemy while a prisoner of war in Korea. Its thesis seems to be that our military code needs to be re-examined in acknowledgement of the fact that we face an enemy who not only flouts the Geneva Convention but also has perfected the techniques of brainwashing to attack men's minds. As it turns out, however, the situation which the film examines has very little to do with brainwashing.

Its leading character is a colonel in the Judge Advocate's department (Richard Widmark, who in this picture is making his debut as an independent producer). The colonel is a conscientious man who is risking disfavor with his commanding general by prolonging the pretrial investigation of an officer (Richard Basehart) against whom there seems to be an open-and-shut case of treason. It is the colonel's feeling that the evidence is too pat, that the officer in question is too ready to accuse himself and has too good a military record to make his sudden defection an intelligible action.

Since this is a work of fiction, the colonel's hunch naturally turns out to

be accurate. The officer, it seems, had an entirely altruistic and agonizingly persuasive motive for what he did.

Actor Karl Malden, making his film directorial debut, steers the action back and forth between the present day in a military office building and flashbacks to a Korean POW camp, and the movie unreels as a gripping "why did he do it?" melodrama. Furthermore, it is splendidly acted by—in addition to the two principals—Dolores Michaels as a cute-trick Wac with a brain, Martin Balsam as a faithful, comedy-relief sergeant, June Lockhart as a distraught wife, and Rip Torn (whose name seems the ultimate in the "Tab, Rock, Race" school of nomenclature) as an officer with a guilty secret. Despite its many incidental excellences, however, the picture adds up to a trickily theatrical and unilluminating treatment of a serious subject. [L of D: A-II]

UNTIL THEY SAIL (MGM), based on a long short story from James Michener's *Return to Paradise*, takes up the subject of women's loneliness in wartime in a particular place and under a particular set of circumstances which conspired to give it a unique and exaggerated form.

The place is New Zealand during World War II. At the outbreak of the war, virtually all able-bodied male New Zealanders were shipped off to fight, and a tragic number of them to die, in the remote deserts of North Africa. Having created an almost entirely female society, the fates of war then proceeded to deposit in its midst an overwhelming contingent of American GI's in transit to and from the Pacific island battlefields.

To illustrate its point the film focuses on four gently reared, orphaned sisters. The unstable one (Piper Laurie) goes spectacularly wrong and is spectacularly punished for it. Another (Joan Fontaine), rather priggish to begin with, succumbs to a more understandable temptation and bears a Marine officer's (Charles Drake) posthumous child out of wedlock. The youngest (Sandra Dee) succeeds in maturing from adolescence without incident in spite of the troubled times. Scenarist Robert Anderson compromises the film's moral viewpoint by involving the fourth sister (Jean Simmons), who represents sanity and strength of character, in a dubious relationship with another officer (Paul Newman). His script in general, though, does some quite expert tear-jerking with a theme more valid than what we find in most women's pictures. [L of D: B]

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